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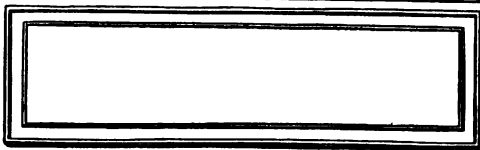
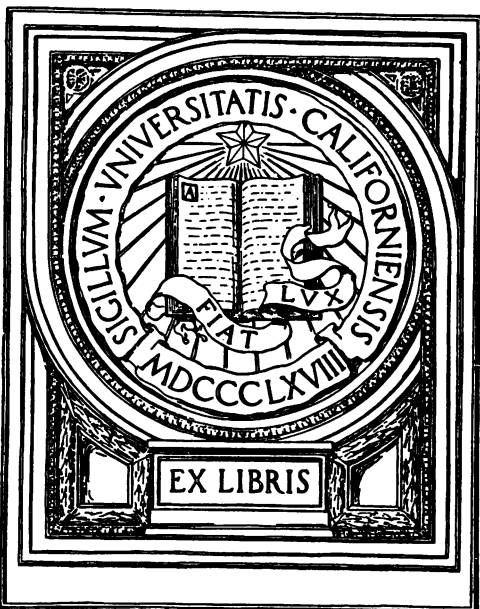
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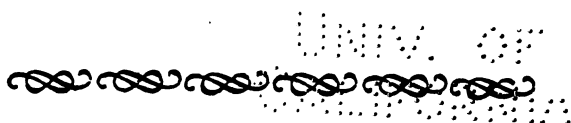


**LUCIAN
DIALOGUES**

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LUCIAN *fl.* 120-180 A.D. (*For details of his life, see page xiii.*)

FRANCIS HICKES, *the son of Richard Hickes, an arras-weaver of Burcheston, Warwickshire, was born at Shipston, Worcestershire, in 1566. Entering St. Mary's Hall, Oxford, in 1579, he became Bachelor of Arts in 1583. In addition to the Dialogues of Lucian, he is believed to have translated Thucydides and Herodian. He died at Setton, Gloucestershire, in 1630. The present edition is reprinted from that of 1634, by his son, Thomas, who added the prefatory matter.*



*Certain Select
Dialogues*

of

Lucian

together with his

True History

Translated from the Greek into English by

Francis Hickes

I 6 3 4



*Guy Chapman
8 Buckingham Street
The Adelphi
London*

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Lucianus
Samosatensis

CERTAINE SELECT
DIALOGVES
OF
LVCIAN:
TOGETHER WTH
HIST^RVE HISTORIE,
Translated from the Greeke into English

By Mr FRANCIS HICKES.

Whereunto is added the life of LVCIAN
gathered out of his owne Writings, with briefe
Notes and Illustrations upon each Dia-
logue and Booke, by T. H. M^r of Arts of
Christ-Church in Oxford.



OXFORD,

Printed by WILLIAM TURNER, 1634.

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*To the Right Worshipfull Dr Duppa, Deane
of Christ-Church and Vice-chancellor of
the famous Universitie of Oxford*

SIR,

PARDON, I beseech You, this bold presumption, which proceeds I confesse from somewhat more than that common duty wherewith all of Us gladly reverence and respect You : not that I arrogate unto my selfe any interest before others, but confesse my selfe so farre indebted to your favours, that my thankfulnessse cannot willingly omit the occasion of expressing it selfe, although but in a meane and homely manner, unto one, to whom I not only acknowledge, but glory that I owe my selfe. This hath emboldned mee to the dedication of these few Dialogues, which will I hope, at some of your times of recreation, obtaine a favourable admittance, partly for the generall esteem of the Author ; with whom I know, your yonger studies have beene conversant, and somewhat for the Translators sake, one not altogether unknowne unto you, that to my knowledge truly honoured you, and whom you may better know in this, than many that were well acquainted with him in his life time, in both which respects these Dialogues humbly implore your patronage, as one most able both to judge and defend them, which if you

will vouchsafe, and suffer this poore orphan to passe under the shadow of Your favourable protection, I shall account that small paines I have taken in publishing it hapily imployed, the ashes of my deare deceased father highly honourd, and my selfe (if it be possible) more obliged to a perpetuall acknowledgement of Your favours, and profession of my selfe for ever to remaine

*Yours in all duti-
full observance*

TH. HICKES.

TO THE HONEST AND JUDICIOUS READER

FOR unto any prejudice I scorne either Epistle or Apologie, yet such men will be meddling, and though they disdain perhaps to read, will notwithstanding be sure to judge, and let them: 'tis a faire way of proceeding, as they think, but brings with it the comfort of being common, nor may I expect to escape their good word, though I direct nothing to them, but unto you I stand bound to give an account of what I have done, and of the reason that incited mee unto it. In briefe then, that principall motive that caused me to publish this Translation, was, to performe herein the pious duty of a surviving sonne unto the deare memory of a deceased father: who as hee was a true lover of Schollers, and Learning, (especially of this kind) will I doubt not finde favourable entertainment amongst those that are conversant in these studies, and beare affection to the Greeke tongue. Hee was indeed no profest scholler nor tooke any more than one degree in this famous Universitie, having beene sometimes of Oriell Colledge: but yet although hee were taken off by a countrie retirement, hee never lost the true tast and relish that distinguishes men of this education, but rather made continuall improvement of that nutriment which hee had received in his yonger daies, from the breasts of this his honoured mother. His studie or rather his recreation, was chiefly in the Greeke tongue, and of his knowledge herein hee hath left unto the world sufficient testimonies, of which these present Dialogues are a part, and these with divers other things of his performance, being at this time in my custodie, I supposed I could not do him more right, nor his friends and mine better satisfaction (whose desires herein challenge a second motive) than to give them free libertie, and suffer him by this meanes to propagate his owne memorie, which may chance to last longer in this small monument of his owne raising (or in some larger hereafter) than in the hardest marble posteritie can erect him. What I have added here, is not worth speaking of, much lesse

the censuring : Onely let mee say thus much, to defend my owne innocence from the blacke mouth'd obloquie of such as can speake no other colour, that in the Authors life I have not gone about (farre be your charities from such a thought) to acquit him from any of those villanies and blasphemous impieties wherewith hee hath beene truly charged ; but so farre to vindicate these innoxious workes of his, as reason and your owne selves must needs (I know) allow of, in the rest I have onely endeavour'd to make the Translator understood, as hee the author, wherein I have not thought it much, though perhaps some may, to descend to the satisfaction even of the meaneſt capacities (for to this end was it translated that all might understand it) otherwise, the English, would be to many, almost as much Greeke as the Originall : and herein if I have done ought amisse, when I know it, I shall both acknowledge it and desire your pardon hoping in the meane space that your ingenuous candor will lay the fault where it is due, that is on mee, not the Translator, nor cause the worke to suffer, if I have any where failed. This I hope will be sufficient to satisfie you to whom I write, unto whom I submit both my selfe and this, and so rest, a true lover of your persons and honourer of your vertues.

T. H.

Λυκιανου εις τον εαντου βιβλον.

Λυκιανός τὰδ' ἔγραψε παλαίετε, μωράτε εἰδώς.
Μωρὰ γὰρ ἀνθρώποις καὶ τὰ δοκοῦντα σοφά.
Οὐδὲν ἐν ἀνθρώποισι διακριδόν ἐστι νόημα.
'Αλλ' ὃ σὺ θαυμάζεις, τοῦθ' ἐτέροισι γέλως.

LUCIAN upon his booke. •

*Lucian well skill'd in old toys this hath writ :
For all's but folly that men thinke is witt :
No settled judgement doth in men appeare ;
But thou admirest that which others jeere.*

T. H.



THE LIFE OF
LUCIAN
THE SAMOSATENIAN
WHEREIN,

He is in some sort vindicated from certaine
grosse Aspersions, heretofore cast upon him.

*T*HERE is a twofold end of studying men. One to
attaine the knowledge of our selves : for as the eye (sayes the
Divine Plato) cannot behold it selfe in any other part of the
body but the eye : so the soule, if it will see it selfe, must
looke into the soule. The other, to gaine such a competent
knowledge and understanding in other men, as to be able,
not onely to make their lives and actions our examples, but
to leave them as rules and patterns to them that shall come
after us. They therefore that professe the latter, had need
to bee well verſt, and skilfull in the former : for he that is
too short in the knowledge of himselfe, may be soone over-
shot in his opinion of another. And therefore I have alwayes
thought it a bold adventure of those that take upon them to
become answerable to posteritie for other mens lives, seeing
there are few or none that have observ'd such an orderly
methode of living, as to be able to give any just account of
their owne : and can therefore be hardly thought fit, and
competent judges of another mans. Written lives, being
nothing else but the lineaments of the minde : as the plaine

draught, and extremities of a picture are of the body : colours may give it ornament and beauty, but addes but little to the true resemblance : as he then that undertakes to copie out the one, had need to bee well skil'd in the composure and difference of faces ; so he that adventures to draw the other ought to bee as cleare sighted in discerning manners and actions. For the least mistake but of the smallest touch or shaddow in a face, alters the shape, and posture of the countenance : and in matter either of life or government, the insertion or omission of the meaneſt circumstance may give an alteration, and difference to an action.

As for our author now in hand, there is but little trust to bee given to the tracke of former times : for some that have heretofore undertaken to record his life, having drawne three or foure severall persons of that name, some Sophisters, some Rhetoricians, and living at severall times into one Lucian, have not so much wrote his life as made it. In a matter therefore so full of uncertaintie, to avoyde the like errour, in following the doubtfull and various relations of such Writers as give no other reasons for their opinions then their owne authoritie : I have thought best, to gather him out of himselfe, and so, as neare as I can, make the author his owne Biographer. Nemo enim quam se quemquam melius novit, vitæ nemo verior testis, &c. First then, for the place that brought him forth, he was borne in Samosata, the Metropolis, and prime Citie of Comagenia, seated not farre from the river Euphrates, in the Country of Syria, which is a region of the greater Asia, bordering upon Palestine and Arabia, so called, sayes Solinus, from Syrus, the sonne of Apollo, and Synope : and oftentimes in his writings, he calls himselfe Syrian, Assyrian, and the Syrian Rhetorician : having, when he was yet but a youth, consecrated in the Citie of Hierapolis (according to the custome of that Country) the first cutting of his haire to the Syrian Goddess. Howbeit at other times he derives himselfe from Patras a Citie of Achaia, as if says Beroaldus, he would hereby intimate the one to be the place of his nativity, the other of his descent, according to that of Livie, nati Carthagine, oriundi Syracusis. Secondly for his kindred ; His Fathers

name was Lucius, his brothers Caius, who as he sayes, was an Elegiack Poet, and a Sooth-sayer. That he was borne but of meane parentage, we may well conjecture, his friends not being able to breed him up a Scholler, or to afford him education correspondent to so hopefull a genius, and therefore plac't him with an Unckle of his by the mothers side, who was an excellent cutter in stone, that hee might learne a trade, whereby to get his living : but there he stay'd not long, for either led by his good fortune, or driven by his hard usage, he soone gave his Unckle the slip, and became his owne carver applying himselfe afterwards wholly to his booke. At the length, both friends and meanes failing him at home, he left Samosata and went to Antioch : where having bestowed some time in the study and practise of the Law, that profession and condition of life either thwarting his disposition, or not answering his expectation, being besides an excellent Rhetorician, he left his Law and betooke himselfe, and travelling into France, became there a publique professor in that Art. Departing thence he went into Macedonia, where hee gave a full and open testimony of his worth and learning, before a generall assembly of the most able and sufficient persons of the whole country. Having thus after many and sundry perigrinations made himselfe knowne and famous in divers regions, he now began to draw nearer home, and to travell farther into himselfe, for perceiving the Rhetoricians of those times to direct the whole bent and scope of their studies towards their owne ends, endeavouring more the enriching and preferment of themselves then the advancement of vertue and goodnesse : and finding the profession likewise full of many disturbances, deceptions, oppositions, impudences, lies, clamours and infinite other inconveniences, hee forsooke this also, and about the 40th yeare of his age betooke himselfe to Philosophie : When having by great industrie and studie, acquainted himselfe with the severall tenents and doctrines almost of every sect, and finding that they not only crost and contradicted each other in the very grounds and principles of all Arts and Sciences, and chiefly in matter of Religion, and in their conceits and opinions of the Gods ; but also, that their lives and practises were nothing at all agreeable

to their rules and precepts : hee grew at length into such an utter dislike of them, being himselfe a man that always profest an uprightness of carriage, and freedome of speech (as may appeare by those artes which he acknowledges himselfe to be skill'd in, and that borrow'd name of Parrhisiades) that he bent his style almost wholly against them, and became a sharpe and earnest opposer of the titular and mock-Philosophers of that age : laying open to the world in his writings, by way of Dialogue, after a most pleasant and comicall manner, their avarice, intemperance, ambition, and hypocrisie : and so farre deriding the senselesse superstition, and feigned deities of the heathen, that hee thereby got the sirname of Atheos, or Blasphemus, and was commonly reputed a mocker and derider both of Gods and men. They that report him to have beene sometimes a Christian, and that afterwards falling into apostasie he should scoffingly say, that he got no thing by that Religion, but only the corruption of his name, which was changed at his baptizing, from Lucius to Lucianus, have not only wrote more then they could justifie, but what is easie enough to bee disprov'd : for whosoever shall reade his booke de morte Peregrini, where he layes both the profession of the same Religion, and the falling from it in anothers dish, may soone perceive that hee was never a Christian, and for that speech of his, it must bee found in some worke that these times are not acquainted with, for in all those peeces that are as yet publisht, I am sure there is no such thing to be found. These men therefore are as much mistaken in his life as in his death, reporting that he was torne in peeces by dogges, and producing for both no other authority then themselves. That hee was a most impious blasphemer of our Saviour Christ, and of his sacred doctrine I will not deny : but that his whole workes so much admired and approv'd of by the most learned in all ages, both for wit and language should be therefore utterly banisht from the world, and condemn'd to a perpetuall obscurity, or those parts of him denyed the light in which there is no such impietie found, but on the contrary, many rules and documents both of vertue and good learning, more then the writings of Suetonius, Tacitus, and other famous authors, who were

likewise enemies to the Christian Religion, seemes unto men most unjust, and partiall censure. Let us rather account him worthy of equall priviledges at the least with others, who so well deserv'd both of the nation, and age wherein he liv'd : for if we peruse the writings of Philostratus, Laertius, and others who have commended to posteritie the names & memories of such as have bin famous in precedent ages both for arts and armes, we shall scarce finde any one of this Country, since those ancients, Pherocydes and Ifæus, unto this our Lucian, amongst so many writers and Philosophers of that age, that was of any note for learning, and good letters : But from his time, and after the publishing of his notable workes, wee may read of diverse Syrians, as Iamblichus, Epiphanius, Libanius, and innumerable others, famous and eminent in all kinde of literature : let no man therefore envy him that honour which his memory deserves, but afford him the due and rightfull acknowledgment of being so happy an example to posterity, and that in so eminent a manner, that the most learned, and judicious of all the Greeke Fathers hath thought it no dishonour to imitate him : Who (if that bee true which Gilbertus Cognatus observes) hath taken a good part of one of his Homilies upon S. Johns Gospell out of Lucians Cynicus, but this I leave to those that shall have a desire to examine it, all which considerately wey'd, may be sufficient, I am perswaded, to satisfie any indifferent understanding, that is not already prepossess't with a resolution of obstinacie, that it is no such impious thing, as some of the rigid censures of these times would persuade us, to make a good use even of the worst Writers, yea and that if occasion serve, in matter of divinity. Which although I could by many undeniable examples prove, yet I conclude with this one testimony of a learned Father, Veritas à quocunque dicatur, à Spiritu Sancto est.

He began to flourish, as is commonly received, towards the later end of the raigne of Trajan, but compiled most of his workes in the Emperor Adrians time who begun his raigne about the yeare of our Lord 120 and by whom hee was made Procurator Principis, the Princes Procurator in Ægypt, this honor being conferr'd upon him, as he saies of himselfe,

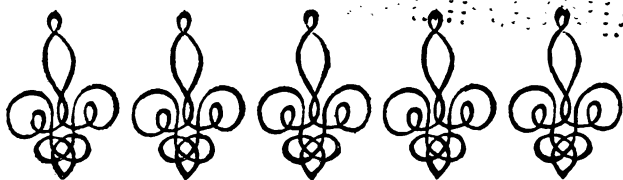
μονον ουχι τον ετερον ποδα εν τω πορθμειω έχοντα. *When he was growne so farre in yeares, that hee had (to render the Greeke proverbe by an English one) One foote in the grave. It seemes by that which hee wrote of the gout that hee had some feeling of that infirmitie, which (according to the manner of the Heathen, among whom vices as well as vertues, diseases as abilitie, went alwaies under the patronage of some Deitie) he makes no lesse then a goddessse, and which seeing hee was so much troubled with it, we may by probable conjectures conclude to be*

The end of Lucians life.

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LUCIAN HIS LIFE
OR,
OF HIS DREAME

AFTER I had given over going to schoole, and was grown to be a stripling of some good stature, my father advised with his friends, what it were best for him to breed mee to : and the opinion of most was, that to make mee a scholler, the labour would be long, the charge great, and would require a plentifull purse : whereas our meanes were poore, and would soone stand in need of speedy supply : but if he would set mee to learn some manuell art or other, I should quickly get by my trade enough to serve my owne turne, and never be troublesome for my diet at home, if I were placed abroad, neither would it be long before I should make my father a glad man, to see mee daily bring home with mee what I had got by my labours.

This being concluded upon we begunne to consult ;aine what trade was best, soonest learned, and most fitting a freeman, that would be set up with an easie charge, and bring in a profitable returne. With that, some began to commend one trade, some another, as every mans fancie or experience led him, but my father casting his eyes upon mine uncle (for my uncle by the mothers side was there present, an excellent workman in stone,

and held to be one of the best statuaries in all the country) by no meanes, (said he) can I endure that any other art should take place, as long as you are in presence : take him therefore to you (shewing him mee) and teach him to be a skilfull workman in stone, how to joynt them together neatly, and to fashion his statues cunningly : he is able enough for it, and his nature inclinable enough to it : this he conjectured, because he had seene some toies of mine made out of waxe ; for I could no sooner come home from schole, but I should be tempering waxe together, and out of it counterfeit the shapes both of oxen, horses, and men, and (as my father thought) handsomely enough, which my masters were wont to whip me for, though now it turned to my commendation : but those kinde of figments put mee in good hopes that I should learne my trade the sooner ; and that very day was thought luckie for mee to be initiated into the art, whereupon I was committed to my uncle, and to confesse the truth, not much against my will : for I thought it would prove but a kinde of sport, and that I should be thought a brave fellow among my companions, if I could carve out gods, and pretty puppets, both for my selfe, and those lads I best liked of. But it fell out with mee, as with other yong beginners : for my uncle putting a carving toole into my hand, bad mee therewith to strike a table that lay before mee, softly and gently, adding withall this old proverbe What's well begunne is halfe done : but my ignorance was such, that I smote too hard, and the table burst in peeces : which put him so farre out of patience, that he gave mee hansell in a harsh measure, as I thought, and exceeding the bounds of due correction, insomuch that teares were the proeme of my occupation, and I ranne away as fast as I could, crying out with full eyes, telling how I had been lasht, and shewing the prints which the stroakes had made upon me, exclaiming upon such crueltie, and adding this of mine owne, that it was onely for envie, lest in the end I should prove a better workman then himselfe : this greeved my mothers heart, and shee railed bitterly against her brother for using me with such extre-

mitie : but when night came I went to bed, though swolne with teares, and all the night long it would not out of my minde : what I have hitherto delivered, is meerely ridiculous and childish : but now, Gentlemen, you shall heare matter not to be discommended, but what deserves attentive auscultation : for to say with Homer, A heavenly dreame seised upon mee, as I slept in the dead time of the night, so directly, that it failed nothing of truth it selfe ; for even to this day, after so long a distance, the figures of the apparition sticke still in mine eyes, and the voice of that I heard still soundeth in mine eares, every thing was delivered so plainly and apparently.

Mee thought two women laid fast hold on my hands, and either of them drew mee to her selfe with all the strength shee had, and contended so earnestly for mee, that I was almost torne in pieces betweene them : sometimes the one would have the better hand, and get me almost wholly into her clutches : within a while after the other would seise upon me as surely, still scolding and brawling one against another, the one saying I was hers, and she would keep possession of mee, the other answering, it was a follie for her to lay claime to that she had nothing to do withall. Now indeed, the one of them was a homely sturdie dame, with her haire ill-favourdly drest up, and her hands overgrowne with a hard skinne, her garment was tuckt up about her, all full of lime and morter, for all the world such another as mine uncle when he was about his worke : the other was a well faced wench of comely proportion and handsomely attired : in the end they referred the matter to mee, which of them I would betake my selfe unto : and first that sturdy manly drudge begunne with mee in this manner. I, sweete boy, am that art of carving, to which you professed your selfe an apprentice yesterday, a trade familiar to you, and tyed to your house by succession : for your grandfather (delivering the name of my mothers father) was a carver and so were both your uncles, and by that meanes came to be men of note and reputation : if thou wilt therefore renounce the fopperies and idle vanities that this female would lead thee into

(pointing to the other) and follow mee as one of my family, first thou shalt be maintained in a plentifull fashion, thou shalt continue good strength of body, keep thy self evermore free from envie, & never be forced to forsake thy friends and country, & betake thy self to a forrain soile, nor be commended by all men for words onely : disdaine not then the meannesse of my person, nor the basenesse of my apparell, for such beginnings had Phidias, that carved Jupiter, and Polycletus who made the Image of Juno, and the renowned Myron, and the admired Praxitiles, who now are honoured as if they were gods : and if it be thy fortune to become such another, thou must needs be famous among men of all degrees, thy father shall be held for a happy man, and thou shalt adde a great deale of glory to thy country.

This and much more was babled and blundered out by that art, and hudled one in the necke of another (because she would faine have wrought upon me,) which I cannot now call to minde, for the most is quite out of my remembrance. But as soone as shee had given over, the other begunne in this sort :

And I, sweete child, am Learning, which thou hast long beene acquainted withall, and well knowne unto thee, though thou never cam'st to attain the full end and perfection of mee : what thou shalt get by the art of carving, shee hath told thee alreadie her selfe : but take this from mee, thou shalt never be any better then a peasant, and a bodily labourer, and therein must thou repose the whol hope of thy life, which can be but obscure, thy gettings small and simple, thy mind dejected, thy commings in poore, and thou neither able to patronage a friend, nor crie quittance with a foe, nor worthy to be emulated by other citizens, only a meer drudge, one of the common rascalitie, ready to give way to thy better, and waite upon him that can speake in thy behalfe, living the life of a hare : and great luck if ever thou light upon a better : for, say thou come to be as cunning as Phidias, or Polycletus, and worke many wonderous pieces, thy Art will certainly bee commended by all men, but not one that lookes on them, if

hee love himselfe, will wish to be such an other as thou : for bee what thou canst be, thou shalt be but a mechanically fellow, one of a manuell Trade, that hath no meanes to live, but by his handy-labour. But if thou wilt be ruled by me, I will acquaint thee with all the famous Acts, and memorable exploits of men of former time : I will make thee know all that hath beene spoken or delivered by them, so that thou shalt have a perfect insight into all things : thy minde, which is the lordly part within thee, I will beautifie and garnish with many excellent ornaments, as temperance, justice, pietie, clemencie, wisdom, patience, the love of good things, and desire to attaine to matters of worth : for these indeede are the ornature of the minde that shall never decay : nothing whatsoever it be ancient or moderne shall escape thy knowledge : and by my assistance, thou shalt also foresee what is yet to come : and to conclude, I will in a short space make thee learned in all things divine and humane : so thou that art now so poore and simple, the son of a meane person, that lately was like to bee put to a base and ignoble Art, within a while shalt bee emulated and envied by all men, revered, commended and celebrated for thy good parts, and respected by those that are of an high ranke, both for nobilitie and riches : then shalt thou be clad in such a garment as this is (shewing mee the mantle shee wore her selfe, which was very gorgeous to the eye) and thought worthy of all honour and preheminance : if it shall be thy fortune to travell into any forraine place, thou shalt never arrive there as a person unknowne and obscure : for I will set such markes and tokens upon thee, that every one that seeth thee shall jogge the next stander by on the elbow, and point out his finger toward thee saying, This is the man : If any occasion of urgencie betide thy friends, or the whole Citie, they all shall cast their eyes upon thee : when thou art to make a speech in any place, the whole multitude shall stand gaping to heare thee, admiring and wondring at thee, blessing the powerfullnesse of thy deliverance, and thy fathers happinesse to beget such a sonne : And as it is said of some men, that they shall

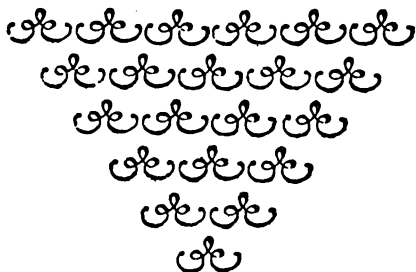
continue immortall, the same will I effect in thee : for when thou shalt depart this life, thou shalt perpetually converse with learned men, and keepe company with the best : hast thou not heard of Demosthenes, what a poore mans sonne he was, and what a fellow I brought him to be ? remembrest thou not Æschines, the sonne of a Taberner ? yet how did King Philip observe him for my sake ? yea Socrates himselfe, though he were bred up in this art of carving, yet as soone as he made a better choice, and gave that trade the bagge, to be intertain'd as a fugitive by me, you know how much he was magnified by all men : and wilt thou forsake men of such excellent worth, such glorious exploits, such powerfull speeches, such decent attire, honour, glory, praise, precedencie, power, authority, commendation for good words, admiration for wisdom, and in leiw of all this, cover thy skinne with a base garment, cast a thread-bare cloak upon thy backe, have thy hands full of carving tooles, fit for thy trade, thy face ever more bent downewards towards thy worke, so continuing a sordide, slavish, and abject life, never able to lift up thy head, or to entertaine any manly or free thoughts, but all thy care must bee to have thy worke handsome and proportionable, respecting not a rush thine owne good, but making thy selfe of lesse value then a stone ?

Whilest she was yet speaking, I could hold no longer for my life, but rising up, declared my selfe for her, and abandoning that ugly drudge, betooke me to learning with a glad heart, especially when I bethought my selfe of the lash, and the many stripes I received for my welcome the day before : she that was forsaken, tooke it haynously, clapt her hands at me, gnasht her teeth together against mee, and in the end, like a second Niobe, was wholly congealed and turned into a stone : you may thinke it strange, but distrust not the truth ; for dreames can produce as unlikely matters as this. But the other, casting her eye upon me, What recompence shall I make thee (saith shee) for passing thy censure with such discretion ? come hither and mount this chariot, (shewing me a chariot drawne with certaine horses, winged and shaped

like Pegasus) that thou mayst see how many rare wonders thou shouldst have beene ignorant of, if thou hadst not followed me : When I was got up, she drave away, and supplied the place of a Coachman, and being raised to a full height, I looked every way round about me, beginning at the East, and so to the West, beholding Cities, and Nations, and people : and like Triptolemus, sowed somewhat down upon the earth ; yet can I not remember my selfe what seede it should be : only this, that men from below looked up towards me, applauded me, and with acclamations brought me onward to those whom I was to visite in my flight : and when shee had shewed these things to me, and me to them that praysed and commended me, she brought me backe againe, not clad in the same garment I wore in my voyage, yet I thought my selfe apparrelled handsomely enough : and at my comming home, I found my father standing and attending for me, to whom I shewed my apparrell and my selfe, and what a brave fellow I was returned, giving him a little item withall, how he had been like to have bestowed me the day before.

This I remember I saw, when I was little bigger then a boy, and, as I thinke, terrified in my sleepe with the blowes I had before received. But whilst I am telling this unto you, good god, (may some man say) this was a long dreame indeed, and stuffed with judicious matter. Some winters dreame I warrant you (sayes another) when the nights are at the longest : or it may be the length of three nights, the time of Hercules begetting : what comes in his head to trouble us with these fooleries, & tell us his ancient apish dreames, that are now growne old with age ? this dull narration is stale and out of date : doth hee take us for some kinde of dreame readers ? Nothing so good sir : for Xenophon, when hee reported a dreame that appeared unto him, as hee thought, in his fathers house, and other visions else, you know, the apparition was held for no fiction, nor hee condemned for a trifler in repeating it, though it were in the time of warre, when his case was desperate, and hee round beset with enemies : but the relating of it wanted not his fruit. So I, for my part,

have repeated this dreame unto you, because I would have yong men take the better way, and sticke to learning : especially hee, whom povertie enforceth to a wilfull neglect of himselfe, and to incline to worse courses, so depraving the good condition of his nature : for I know the hearing of this tale will encourage him much, and that hee will propose mee, as a sufficient patterne for him to imitate, when hee shall consider how poore a snake I was, and yet affected the highest fortunes, and fixed my desire upon learning, and would not be discouraged with the povertie I was then opprest withall. And in what condition I am now returned amongst you, though it be not all of the best, yet I hope I am no worse a man then a Carver.





ICAROMENIPPUS

OR,

THE LOFTIE TRAVELLER

Menippus **B**y this account, from the Earth to the Moone can be no lesse than three thousand furlongs, where wee tooke up our first lodging : from thence upwards to the Sunne, are about five hundred leagues : and from the Sunne to the heighth of Heaven, and the sublime feat of Jupiter himselfe, is as farre as a swift Eagle is able to reach in a whole dayes flight.

Friend. How now Menippus ? are you trading in Astronomie, and practising Arithmetically conclusions so closely by your selfe ? For as I followed after you, mee thought I heard you talke strangely of Suns and Moones, and leagues, and lodgings, and I cannot tell what.

Menippus. Marvell not good friend, though I talke transcendently, and above the pitch of our common region, for I am making a summarie computation to my selfe of my late peregrination.

Friend. Why, good Sir, did you travell like a Phenician, and score out your way by the course of the Starres ?

Menippus. I tell you no : for my journey lay among the very Starres themselves.

Friend. O Hercules, what a horrible long dreame were you taken withall, that could forget your selfe to be asleepe the travelling of so many leagues :

Menippus. Why, friend, do you think I tell you a dream, and came from Jupiter but just now ?

Friend. Say you so ? is Menippus also falne downe from Jupiter amongst us ?

Menippus. I speake it seriously : I came but this day from that very Jupiter himselfe, where I both heard and saw matters exceeding all imagination : if you beleeeve me not, I am the gladder of it, that my felicitie is not limited within the compasse of credite.

Friend. O divine and Olympicall Menippus, how should I, an earthly and mortall creature, distrust a man surmounting the cloudes ; and, as Homer saith, *one of the celestially societie* ? yet I pray thee tell me, by what means thou got'st up so high, and how thou comm'st by a ladder of such a length : for I see no such beautie in thy face, that like a second Ganymede, thou should'st be rapt up into heaven by an Eagle, to fill out wine to Jupiter.

Menippus. I have found you flouting all this while : and I hold it no wonder though my strange reports be esteemed fabulous : But to accomplish my journey, I neither needed a ladder, nor to be belov'd of an Eagle, for I had wings of mine owne to doe it.

Friend. In this thou hast put downe Dædalus himselfe, and deceived us extreamly : for wee tooke thee for a man all this while, and now it seemes, thou art either some Kite or Crow.

Menippus. Beleeeve mee, friend, you are somewhat neere the marke : for that Dædalian invention of wings, was also put in practice by mee.

Friend. And how durst thou put thy selfe, upon such an adventure, for feare of falling into the Sea, which after thy name might be called the Menippian Sea, as the other was called the Icarian.

Menippus. I was secure of that : for Icarus' wings were cemented with waxe, which dissolving with the Sunne, he cast his feathers and could not chuse but fall : but my feathers were joynted with no such matter.

Friend. How then ? for by little and little thou hast screwed me up, I cannot tell how, to imagine there may be some truth in thy narration.

Menippus. Thus I did, I tooke a good bigge Eagle, and a

strong Vulture, and cut off their wings at the first joynt : but it would doe better to tell you my whole conceit, from the first occasion, if your leisure will serve to heare it.

Friend. Exceeding well : for I am wholly intent to listen to your story, and in a longing to heare it all to the end : wherefore of all loves, deny me not ; for I even hang as it were by the eares, to harken to your discourse.

Menippus. Heare it then : for I should shew my selfe uncivill to leave a longing friend in such a plight : especially hanging by the eares, as you say, to heare it : and therefore thus it was. Pondering seriouslie with my selfe upon matters pertaining to this life, I found all things affected by man, to be foolish, idle, and transitory : I meane, riches, honour, powerablenes, and the like : wherefore contemning them all, and all care to attaine them, and proposing to my selfe the study of things that were truly good, I endeavoured to lift up my head, and to consider of the whole universe in generall, which yeelded matter of much difficultie to my apprehension : First, that thing which wise men called the world : for I could never finde how it was made, nor who was the maker of it ; nor what beginning it had, nor what end it should have. Next, I descended to particulars, which brought me into farre greater doubts then I was before : I saw the starres scattered up and downe the heaven carelesly, I know not how ; and I much desired to learne what matter the Sunne was made of : But the greatest cause of marvell to mee was the Moone, whose course seemed contrary to all reason : and the often alteration of her shape I thought must needs proceed from some unknowne and secret cause : moreover, the suddain flashes of lightning, the breaking out of the thunder, the raine, the snow, the falling downe of the haile, were utterly unexpressible to me, and I knew not what to thinke of them : being in this perplexitie, I thought I could not doe better, then to repaire to some of these Philosophers for my instruction, who I thought were not to seeke in the true knowledge of any thing : whereupon I made my choyce of the best among them, as well as I could guesse at them, by the grimnesse

of their countenances, the palenes of their complexion, and the profunditie of their beards : for such men, I was perswaded could best speake deepe points of learning, and were best seene in celestially matters : to them I committed my selfe, and gave them a good round summe of mony in hand, and more I promised to pay unto them, when I should attaine to be my Arts master in these points : for I had an incredible desire to talke like a learned man, and to have an insight into the order & course of all things : But I was so farre from being freed by their meanes out of my former ignorance, that they brought me worse out of tune then I was before, every day filling my head with Beginnings, and Endings, and Atomes, and Vacuities, and Matters, and Formes, and I know not what. But that which most of all put me out of heart, was to heare how much they differed in opinions amongst themselves, thwarting, and overthwarting one another in every thing they spake : yet every man would have mee to bee a follower of his, and seeke to draw me to the bent of his owne bowe.

Friend. Strange it is, that wise men should bee at such oddes among themselves, as not to have the same opinion of the same things.

Menippus. Beleeve me, friend, I know you could not chuse but laugh to heare their arrogant and prodigious speeches : that men confin'd to the earth, of no higher pitch then we that are with them, no sharper sighted then their neighbours dwelling nigh them, nay some of them, either through age or idlenesse, able to see nothing at all, should yet professe themselves to know the uttermost ends of heaven, to measure the compasse of the Sunne, to understand what is done above the Moone, and as if they had fallen from the Starres ; describe the quantitie and fashion of every of them : and that they which oftentimes cannot truly tell you how farre it is betweene Megara and Athens should yet take upon them to tell how many cubits space it is betweene the Moone and the Sunne, and to measure out the height of the skie, the depth of the sea, and the compasse of the earth : and by making circles and circum-

ferences, triangular, and quadrant dimensions, and by certaine round orbes, conclude upon the quantitie of heaven it selfe : but nothing doth more detect their ignorance and arrogancie, then their owne peremptory speeches about matters, which all men know are to them unknowne : for they will affirme nothing upon likelihood or possibilitie, but contend with all vehemency, (leaving no place for any other to outspeake them) and will almost take their oathes upon it, that the Sunne is a lump of some kinde of matter, made red hot with fire : that the Moone is a region inhabitable, and that the Starres drinke water by the help of the Sunne, drawing vapours out of the Sea, as with a bucket, and bestowing it upon them all to drinke amongst them : but the contradiction of their opinions may easily be descried by any man, which I would have you take good notice of : and how little reconciliation is to be expected in such contrarieties. First, they varie in their opinions touching the world : for some hold, it had no beginning, nor ever shall come to have an end : others as confidently affirme it had a maker, and describe the manner of the making thereof. And these bee the men I most admire, that make some god to be the workeman of all things, and yet tell us not from whence he came, or where he stood when he was about his worke : whereas, before the creation of the universe, it is impossible to imagine either time or place.

Friend. These are bold fellowes indeed, Menippus, and talke of strange matters.

Menippus. What if you should heare them speake, sweete friend, of their Ideas and Incorporalities, and how they argue about finite and infinite, a quarell that can never be composed : for some confine the world to an end, others will have it without end : some give out that there are many worlds, and reprove them that talke as if there were but one : another (some quarrelsome companion I warrant him) affirms warre and falling out to be the originall of things : what should I trouble you to tell you of their gods ? for to some a certaine Arithmetically number stands in steed of a god : others swear by dogges, geese, and

plane trees : some would make a riddance of other gods, and ascribe the government of all things to one alone which drew mee into a great deale of distraction, to heare men hold such uncertainties of the gods : others againe as liberally will allow us gods enough, but they divide them into severall degrees, calling one the chiefe god, and allotting the second place to others, and a third to the last : moreover, some hold opinion, that the godhead hath neither body, nor shape : and some are conceited of it as of a body : againe, all do not attribute to god, the provident disposing of our affaires : for there are some which exempt them from all care, as we do old men from bearing office, bringing them in, for all the world, like attendants in a stage play : others againe, go beyond all these, and will not beleieve there are any gods at all, but leave the world at randome to be carried about without governour or guide : when I heard all this, I could not but beleieve men that spake so bigge words and wore so bigge beards, yet knew not to what opinion to incline, where I might finde such certaintie as could not be confuted by others : and I was directly brought into such a case as Homer speakes of : for when I found my selfe many times apt enough to be led by some of them, suddenly a contrary conceipt would draw me another way. This brought mee into such a quandarie, that I despaired to have any true intelligence in these matters upon earth, and thought there could be no better course to cleare my selfe from these uncertainties, then to get mee wings and make a journey into heaven, which I was brought in hope to effect, principally for the vehemencie of my desire, and next by the encouragement of Æsop the fable-maker ; who made heaven pervious to eagles, nay sometimes to beetles and camels : but to make feathers spring out of my flesh I thought it impossible by any devise I could imagine : yet if I could provide my selfe of wings either of a vulture or of an eagle (for they onely would be able to beare the weight of a mans body) then perhaps my project might proceed to some purpose : whereupon I got mee those birds, and cut off the right wing of the one, and the left wing of the

other which was the vulture, as handsomely as I could, and buckling them about mee, fastned them to my shoulders with thongs of strong leather, and at the ends of the uttermost feathers made mee loopes to put my hands through, and then began to trie what I could do, leaping upwards at the first to begin withall, and sayling with my armes, lifted my bodie a little from the ground, no higher then geese use to do, when they begin their flight, and keeping my selfe low, often touched the earth with the top of my toes : but when I found by this, that my device was answerable to my hopes, I grew every day to bee more bold than other, and getting up to the top of the Castle, flew from thence, and alighted at the Theater. After so great a flight taken without any danger, my minde carried mee to matters of more eminencie : and beginning my course, sometimes at the Hill Parnes, somtimes at Mount Hymettus, would flie as farre as to Geranea, and from thence up to Acrocorinthus : then over Pholoë, and Erymanthus, and so to Taygetus. When I had thus well practised my selfe in my new profession, and growne so perfect, that I could mount at pleasure, I thought my selfe a chicken no longer, but got me up to the top of Olympus, and there furnishing my selfe with victuales as expeditely as I could, from thence took my way directly towards Heaven : and at the first, the distance made mee somewhat dizzie for a time, but afterwards I endured it well enough : when I was got up as high as the Moone, by making way thorough so many cloudes, I found my selfe wearie, especially upon the left wing, which was of the Vulture : I therefore sate me down upon it to rest my selfe, from thence looking towards the Earth that was beneath me, and like Homers Jupiter, sometime beheld the horsemen of Thrace, and sometimes the Mysians : then if I pleas'd mee, would cast mine eye upon Greece, or upon Persia, or India, out of all which countries I was filled with varietie of rare delights.

Friend. Tell me that too, good Menippus : let no one particular of your travels be left out, but whatsoever came to your view, though it were no appurtenance to

your journey, yet let me heare it : for I looke for no ordinary matter from you, but to bee inform'd what fashion the Earth was of, and all that was in it, as you beheld it from above.

Menippus. Your expectation shall not faile you, my good friend : for, placing my selfe upon the Moone as well as I could, shee travelled with me in her usuall course, and help mee to survey the order of all earthly things : and at the first, me thought I saw a very little kinde of Earth, far lesse than the Moone : and thereupon stooping downe, could not yet finde where such Mountaines were, or such a Sea, nor see the Rhodian Colossus, or the Tower of Pharos (for you must know, the Earth was altogether hid from mee) though now they are eminent, and put up their heads above all other things : At the last, the glittering of the Ocean by the Sunne beames shining upon it, made me conjecture it was the Earth I saw, and fixing mine eyes more stedfastly on it, the whole life of man was made apparent to mee, not by Nations and Cities, but all particular sort of persons, Marriners, Souldiers, plough-men, Lawyers, Women, Beasts, and whatsoever feedeth upon the face of the Earth.

Friend. Nay now, Menippus, you have overshot your selfe exceedingly, and contradicted what you said before : even now you were faine to looke narrowly to find out the Earth, and when the Colossus appear'd unto you, you thought it might perhaps be some other thing : how came you then upon a sudden to be such a Lynceus, as to discern all that was upon the earth ; men, beasts, yea almost the very nests of gnats ?

Menippus. I thanke you for your good remembring of me, for what did most concerne me to tell you, I know not how, was by me utterly omitted : for when mine eye had led mee to the knowledge of the earth, and yet not able to see any things else by reason of the distance which my sight could not attaine unto, it grieved me much, and I was in great anguish of minde : and being growne utterly disconsolate, and ready to shed teares for sorrow, suddenly behinde my back there stood the wise Empedocles, as

blacke as a coale to looke to, and covered cleane over with ashes, as if he had beene broyled in the embers, and to tell you plaine, at the first, the sight made me agast, and I thought some lunarie spirit had appeared unto me : but he said, be of good cheare, Menippus, I am no god : take me not for one of the immortall : I am the Physicall Empedocles, that tumbled my selfe headlong into the tunnells of mount Ætna, and was thence cast out againe by the strength of the smoake, and tost up hither, and now dwell in the Moone ; and am carried about in the aire as shee is, feeding only upon the dew : the purpose of my comming is to free thee from thy present anxietie, for I know it doth afflict thee much, that thou canst not clearely discern what is done upon the earth. Kindely done of you, honest Empedocles, said I ; and as soon as my winges have brought me downe into Greece, I will remember to sacrifice unto you upon the tunnell of my chimney ; and at every change, will there make my prayers in publike to the Moone : I sweare, said he, by Emdymion, I come in no such respect ; onely, it grieved me at the heart to see thee in so great sorrow : but knowest thou any meanes how to amend thy sight and make it better ; beleeeve me no, said I, unlesse you, have somewhat that can wipe the weft of mine eyes, for I finde my selfe very dimme sighted : you have no need of any farther helpe, said he, for you have brought that from the earth with you, that can make you see well enough ; and what may that bee, said I ? Know you not, said hee, that you have the right wing of an Eagle about you ? yes said I, but what is the wing to the eye ? the Eagle, said he, by farre is the sharpest sighted of all creatures, and only able to looke against the Sunne, and she is thought the royallest, and truest begotten Eagle, that can behold the bright Sunne without winking. So I have heard indeed, said I ; and it much repenteth me, that when I undertooke a journey hither, I had not pluckt out mine owne eyes, and put the eyes of an Eagle into my head : for I am now come unperfect, and not royally prepared, but rather as a mis-begotten mungrell, cast off, and forsaken by my friends. It is in your power, said he, presently

to make one of your eyes royall : for if you will but arise a little, and lay aside the wing of the Vulture, and onely keepe the other wing on, according to the situation of your wings your right eye shall be sensible of any thing : the other must continue darke doe what you can, because that side is defective : I care not, said I, if my right eye only be as apprehensive as an Eagle, it will serve my turne well enough : for I have noted, that Carpenters, when they would lay their line alight indeed to square out their timber, use to looke but with one eye : And with that word, I did as Empedocles had advised me, who by little and little vanished away, and was dissolved into smoake. When I was wing'd as I ought to be, upon a suddaine a great light did shine round about me, and all things that before were hidden from me, were now perspicuous and easie to bee discerned, wherefore, stouping downewards towards the earth, I perfectly descried both Cities and men, and every thing that was done ; not onely under the open prospect of heaven, but what was acted in private houses, which men thought could never come to light. There saw I Ptolomie, committing incest with his sister ; Lysimachus, betraying by his sonne ; Antiochus, the sonne of Seleucus, falling in love with Stratonice, his mother in law : Alexander the Thessalian, slaine by his wife : Antigonus adulterating his sonnes wife, and Attalus poysoned by his sonne : on the other side, I saw Arsaces killing his wife, and the Eunuch Arbaces drawing his sword against Arsaces : Spartinus the Median by his Guard dragg'd out from a banquet by the heeles, and his head wounded with a standing cup of gold : the like was to be seene done in Lysia, and among the Scythians and Thracians, in the Courts of their Kings, adulteries, murthers, treacheries, rapines, perjuries, feares, and false-heartednesse towards their friends : thus was I occupied in beholding the affaires of Kings. But the acts of private persons were farre more ridiculous, for I beheld them also, and saw Hermodorus the Epicure, forswearing himselfe for a thousand Dragmes ; Agathocles the Stoike, going to law with his Scholler for the hire of his teaching ; Clinias the

Rhetorician stealing a peece of Plate out of the Temple of Æsculapius, and Herophilus the Cynick asleepe in a bawdy-house : what should I tell you of other men, of whom some were breakers up of houses, some wranglers in law-suits, some usurers, some exactors : indeede the sight was most variable and full of diversitie.

Friend. You have done friendly, Menippus, in imparting this unto mee, and I know it could not chuse but give you extraordinary content.

Menippus. To deliver every thing in order, good friend, is altogether impossible, it was worke enough for mee to see it : but the totall of what was done, made such a shew as Homer described upon Achilles shield : in one place were merrie meetings and marriages : in another trialls of suits and courts of justice : here was one sacrificing for joy of his good fortune ; and his next neighbour in heavinesse and mourning : when I looked towards the Getes I saw them fighting, & turning my sight to the Scythians I saw them wandring about in wagons : then casting mine eyes on the other side, I beheld the Ægyptians tilling their land ; the Phœnician trading in marchandise, and the Cilician practising pyracie, the Laconian was lasht with whips, and the Athenian was going to law : all these being in action at one instant, you may imagine what a confused apparition was presented to my view : as if many singing men should be brought into a roome together, or rather many quiers of singing men, and every man commanded to sing a severall tune, and strive to make his owne song good, and with the strength of his voice to drowne the notes of the other. I beseech you what is your conceit of such a noise ?

Friend. O Menippus, it must needs be both foolish and offensive to the eare.

Menippus. Beleeve mee, friend, such singers as these, are all they that dwell upon the earth : and of such un-musicall discords, is the whole life of man composed : and not onely of untunable notes, but of disproportionable motions, and no man takes notice of it, untill the master of the quier drive them every man off the stage, and tell

them hee hath no more cause to use them : then all at once are stricken silent, and cease from that confused and disorderly song : but in this variable and disparible Theater of the world, though all things appeared most absurd and peevish, yet I thought I had most cause to deride them, that contend about the limits of their lands, and take much upon them because they have corne growing in Sicyonia, or lands lying in that part of Marathen which borders upon Oenoe, or are Lords of a thousand acres among the Acharnens : for all Greece in my eye exceeded not the bredth of foure fingers, of which the country of Attica was the least part : and I therefore could but conceive how little was left for our rich men to be proud of, when the greatest landed man amongst them seemed to possesse scarcely the quantitie of an Epicurean Atome : then casting mine eye upon Peloponnesus, and in it beholding the country of Cynuria, I remembred how many Lacedæmonians and Argives lost their lives in one day for a plott of ground hardly so bigge as an Ægyptian beane : againe, when I saw men thinke well of themselves because they were so well stor'd with gold in rings and cupboords of plate, I could not possibly containe my laughter, when whole Pangæum and all the mettalls in it, were no bigger in quantitie then the smallest seede.

Friend. O happy Menippus, for injoying so rare a spectacle ! but I beseech you let mee heare somewhat of men and cities, what shew they made when you were so high.

Menippus. I am sure you have often seene a swarme of emets : how some of them trot up and downe : some issue out, some return again into their hold : one carries out filth ; another snatcheth up a peece of a beane hull, or part of a wheat corne, and runnes away with it as fast as hee can : to these the life of man hath most resemblance : some build houses, some affect popularity, some authority, some will be Musicians, some Philosophers : and their cities not farre unlike the houses of emets : if you thinke it a poore comparison to liken men to such small creatures, peruse the ancient Thessalian fables, and you shall finde

that the Myrmidons, a warlike nation had their first originall from emets. When I had thus seene enough to serve my turne, and satisfied my selfe with laughter at it, I set my wings together againe, to take my flight to the habitation of heavenly Jove : and had not mounted a full furlong up, but the Moone with a feminine voice, spake to mee in this manner, Menippus, well may you speed : let mee intreat you to carry a thing from mee to Jupiter : what may it be said I, for I will not refuse you, unlesse it be heavie : onely a message, quoth shee, not offensive, but a petition, which I would have you preferre in my name to Jupiter : for I am weary of my life, Menippus, to heare so many monstrosous speeches passe out of the mouthes of Philosophers concerning mee, who it seemes have nothing else to doe, but busie themselves about mee, enquiring what I am made of, and of what quantitie I am, and for what cause I appeare sometimes halfe, sometimes three quarters : some say I am a region inhabitable, some that I hang over the sea like a looking glasse, and every man puts upon mee whatsoever comes in his owne conceipt, nay, they will not allow the very light I have to be mine owne, but say I stole it from another, and had it from the Sunne above, and never will let mee alone, but seeke to make debate and variance betwixt mee and him that is my brother, not satisfying themselves with the opprobrious speeches they have given out against him, whom they make no better then a stone, or some kinde of mettall made red-hot with fire : yet have I seene some villanies abominable and beastly committed in the night time by these men that looke so severely by daylight, and carrie so settled a countenance, that are so grave in their habit, and so much respected by simple men, which I forbare to speake of, because I thought it unmannerly to publish and reveale their nocturnall conversation, or bring their lives as it were upon the stage : for when I found any of them, either playing the whoremaster, or the thiefe, or occupied in any such worke of darknesse, I would plucke in my head under a cloud, & cover my face, that every man should not see what was acted by old men, adorn'd with such abundant

beards & carrying such an opinion of vertue and honesty : yet will they never give over to lacerate me with ill language, and abuse me in the highest degree : insomuch, that (I sweare unto thee, by the night) I have often beene in hand to remove my seate further, to avoyde the being subject to their clamorous and chattering tongues : remember to acquaint Jupiter with this, and tell him farther, that it is impossible for me to remaine in my region, unlesse he utterly confound these naturall Philosophers, and stop the mouthes of the Logicians, blow up the Stoa, set fire on the Academie, and suffer no more disputations to be held in Peripatus : so may I hap to live in peace, that am now daily dilaniated and quarterd out amongst them. It shall be done, said I, and so struck up directly towards Heaven, and had soone lost sight of all that was done either by men or beasts, and within a while, the Moone it selfe began to be lessened, and the Earth was utterly hid from me : then I left the Sun upon my right hand, and taking my flight thorow the Starres, the third day I arriv'd at Heaven. And at the first, thought it my best course, attired as I was, to presse in suddenly amongst them, supposing I should easily rest undiscovered, because on the one halfe I was an Eagle, a fowle, which I knew of old, was very familiar with Jove : but afterwards I bethought my selfe, that my Vultures wing could not possibly be conceal'd ; wherefore I held it best not to be too bold, but approaching more neere, knock't at the doore : Mercurie heard me by and by, and asked my name : which, when I had delivered, hee went back againe as fast as he could, to tell it to Jupiter : within a while after I was called in, terribly trembling with feare, and found them all sitting together in the same taking, extreemly vex't with care and anxietie ; for my strange adventure put them all into no small perplexitie, deeming all men would dare to wing themselves in the same manner, and doe as I had done. Jupiter then with a fierce and truculent aspect, fixing his eye upon me, said : What art thou for a man ? from what Citie comest thou ? and who are thy parents ? At the sound of his voyce, I was stricken almost dead with feare, and stood like a

dumbe man, astonished with the thunder of his words : but in a while, recovering my selfe, I delivered the whole matter to him from the beginning ; My desire to bee taught in high points, my repaire to Philosophers for that purpose, the contradiction I found amongst them, my distraction by that meanes, my device thereupon, my wings, and every thing else till my arrivall at Heaven, ultimating my speech with the message from the Moone : whereat hee smiling and clearing his countenance a little, what should wee talke of ? Otus and Ephialtes, said hee, when Menippus dare put such an adventure in practice ? but for the present you shall be my guest : to morrow wee will sit in counsell upon the businesse you come for, and then you shall have your dispatch : with that, rising up, he went towards that part of heaven, where all things might best be heard, for it was time of day to attend to prayers : and by the way as he was going, questioned me upon earthly matters, what price wheat was in Greece, whether the last hard winter did not pinch us shrewdly, and whether grasse wanted not more raine : then he askt me whether any of Phidias workes were now to be had ; why the Athenians had given over the Diasia feast so many yeares, whether they intended to solemnise the Olympian games, and whether the theeves were taken that robbed his temple at Dodane. When I had answered him to these questions as I could, but tell me Menippus, I pray thee, said he, what doe men thinke of me ? that thou art a Lord of soveraigne majestie, said I, and king of all the Gods : O thou dost but jest, said he, for I know their froward dispositions well enough, though thou never tell it. Indeed the time hath been, when I was the onely Prophet, the onely Physitian, and all in all amongst them : every streete, every assemblie was filled with the fame of Jupiter : my temples of Dodone and Pisa carried away the credit from them all ; the smoake of sacrifices ascended up so thicke, that I was scarcely able to open mine eyes for it : but since Apollo erected his oracle in Delphus, and Æsculapius set up shop in Pergamus, Bendis had her temple in Thrace, Anubis in Ægypt, and Diana in Ephesus ; all the world goeth a gadding after

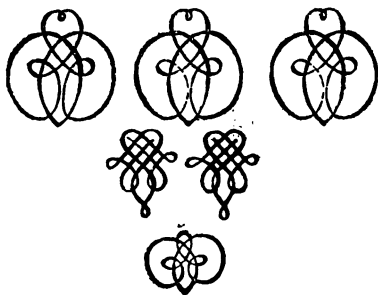
them, there they keepe their solemne meetings, and consent to offer their Hecatombes : but I am so far out of date with them, that they think it honour enough for me, if I be sacrificed unto every fifth yeare in Olympus : therefore you may finde mine altars more cold, then either Platoes lawes, or Chrysippus syllogismes : with such talke as this we past away the time, till we came to the place where he was to sit downe and hearken to mens prayers : There were certaine holes in heaven, with little covers, set upon them in order one by another, like the liddes of wells : and by every one of them stood a chaire of gold : Jupiter therefore, seating himselfe in the first, and taking off the cover, gave eare to those that made their prayers to him ; and certainly there was great variety and repugnancie in their petitions : for I also stooping my selfe downewards, was made partaker of them, which were to this purpose. O Jupiter, that I might be a king : O Jupiter, send mine onions and garlike to grow well this yeare : O Jupiter, that my father would die shortly : another prayed, O that I might survive my wife, O that my plot against my brother may be concealed, O that I might prevaile in my suite at law, O that I might get the garland at Olympus : the Marriners prayed, some for a North winde, some for a South : The husbandman prayed for raine, and the fuller for Sun-shine : Jupiter heard them all, and seriously examined every mans prayers : yet, would not give way to everything was asked, but some he granted like a gracious father, and some he denied : the righteous prayers he admitted to come up to him through the hole, and laid them on his right hand : the unjust he sent backe againe without their errand, and blew them downe, that they might never come nigh to heaven : yet, at one prayer I perceived he was put hard to it : for two men had made their petitions contrary, and promised equall sacrifices upon performance ; so that he knew not which way to encline, but was driven to an Academicall suspence, not able to pronounce certainly of any thing, but like scepticall Pyrrho, referr'd it to further knowledg : When he had done his part at hearing prayers, he removed to the next

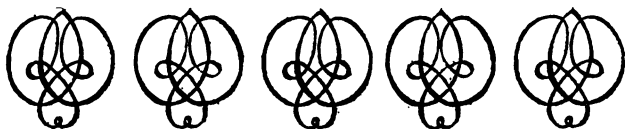
chaire, and taking off the next cover, stooped downwards to oaths and protestations, and when he had enough of them, and crusht in pieces Hermodorus the Epicure, he went to the next seate, and listned to oracles, answers, and auguries, and from thence shifted to the doore of sacrifices, through which the smoake ascended, and brought with it to Jupiter the name of every one that offered. When he had done with these, hee was to take order with the winds, and the weather what they should doe : to day let there bee raine in Scythia, lightning and thunder in Lybia, and snow in Greece : let the North winde blow in Lydia, and the South winde be still : let the West winde make tempestuous the Adriaticke sea, and let some thousand bushels of haile be scattered in Cappadocia. When hee had made a dispatch of all, we went to supper, for it was high time to eate : so Mercurie tooke me, & placed me with Pan, and the Corybantes, and Attis, and Sabazius : those inquiline and uncompleat Gods, where Ceres served us with bread, Bacchus with wine, Hercules with flesh, Venus with mirtle berries, and Neptune with fish. I had a tast also by chance of the Nectar and Ambrosia : for honest Ganymed, out of his love to mankinde, no sooner could see Jupiter looke another way, but hee would be sure to fit me with a cuppe or two of it presently. Yet, the prime gods (as Homer saith in a certaine place, who I thinke had seen them as well as I) neither eate meate, nor drinke wine, but feede upon Ambrosia, and tipples one to another in Nectar : for their most pleasing diet, is the savour of the sacrifices carried up with the smoake, and the bloud of the oblations which sacrificers power upon their altars : But whilst wee were at supper, Apollo plaid upon his harpe, and Silenus daunced, the Muses stood up, and sung unto us Hesiodus his Theogonia, and the first Ode of Pindarus sonets, and when wee were all well satisfied, every man went to his rest, to my thinking, reasonable well whittled : but, though men and gods slept all night long, yet I could take no rest, for many thoughts ranne in my head, which kept mee waking, especially, how Apollo could live to that age, and never

have any beard : or how there should be night in heaven, and the Sunne still resident among them, and feast together with them. At the last I began to nodde a little : But Jupiter getting up betimes in the morning caused an assembly to be proclaimed, and when they were all come together, beganne with them in this manner. The cause of my conventing you at this time, is the stranger that arrived here yesterday : I had formerly intended to tell you my minde touching these Philosophers, chiefly incited there to by the Moone, and the abuses shee chargeth them withall, and therefore purpose not to trouble you with any further matter, for there is a kind of men lately spread in the world that are slouthfull, contentious, vain-glorious, envious, gluttonous, foolish, arrogant, injurious, and as Homer saith an unprofitable burthen of the earth : these have cut themselves into sects, and devised many different and inextricable Labyrinthes of argumentation, some naming themselves Stoicks, some Academickes, some Epicures, and some Peripatetickes, with many other more foolish titles then these : and involving themselves within the venerable name of vertue, carry their countenance aloft, and stroake out their beards at length, and traversing the world, under a counterfeit habit, cover most abominable conditions, like our ordinary actors in Tragedies, from whom if you detract their vizards and brave apparell, the remainder will be apish and discover a poore fellow, hired to play his part for a few pieces of silver : they being no better then these, yet live in contempt of all men, and publish monstrous opinions of the gods : if they can draw in a simple yong man, they make vertue the common place of their discourse, and teach them to make intricate and indissoluble arguments, speaking to their scholler continually in praise of patience and temperance, and in detestation of riches and pleasure : but when they are alone by themselves, no such gluttons as they, no such lechers, yea, they will licke up the very drosse of silver : and which is most intolerable, they will be men of no function neither in publike nor private, but a superfluous kinde of people, without imployment either in

warre or peace : and yet condemne all others, making it their onely practise, with multitude of bitter speeches and reviling tearmes to abuse other men : Hee is thought the bravest fellow amongst them that can brawle loudest, and hath the most audacious and temerarious tongue to deliver leud reports. If a man should aske one of these fellows, that inforce and straine themselves so farre to exclaime and crie out against others, I beseech you Sir, what are you good for your selfe, and what place in the common weale do you supply ? hee must needs say, if hee will say justly, and according to truth, that, to be a sea-man, or a husbandman, or a souldier, or a tradesman, I hold it base : I roare, and goe in ragges, I wash in cold water, and weare no shoes in winter, yet, like a Momus, I can carpe at other men : if a rich man make a feast, or keepe his whore, I will be sure to have a bout with him, and hit him in the teeth with it : but if any deare friend of mine lie sicke and diseased, and like to perish for food or physicke, I will not owne him : These be the cattle I complaine of, O ye gods, and the worst among them all, are they that are called Epicures : for they be the men that do most abuse us, and goe nearest to the quicke, affirming that the gods are neither carefull of mens affaires, nor respectfull of any thing that is done : it is therefore high time to looke about you ; for if this doctrine should once be put into mens heads, you are like enough to starve for hunger : for who will offer you any sacrifice, and looke to be never the better for it ? ye likewise all heard by the stranger that came yesterday, what complaint the Moone hath made against them, which I beseech you consider well of, and take such order, as may best tend to the benefit of mankind, and the safetie of your selves : when Jupiter had said thus much, the whole assembly was moved, and cried out suddenly all at once, destroy them with thunder, burne them up with lightning, cast them headlong into hell, into Tartarus, as were the gyants : but Jupiter againe commanding silence, said, your will shall be performed, and they all with all their Logick shall be confounded utterly : but at this present, I can

by no meanes take punishment of any man : for you know wee are to keepe holiday these foure next moneths, during which time, I have taken truce with all the world : but the beginning of the next spring those accursed caitiffes shall cursedly perish, by the dismall dint of my terrible thunderdart, (which hee confirm'd with his royall assent) as for Menippus, said hee, this doome shall passe upon him, his wings shall be taken from him, lest he should returne a second voyage, and Mercurie shall take him this day to set him againe upon the earth : and when hee had so said, he dismiss't the assemblie : and Mercurie taking hold of my right eare, so carried me dangling downe, and on the morrow towards evening, set me in Ceramicus : You have heard all, my good friend, all the newes I can tell you out of heaven, and am now going to relate the same to the Philosophers that walke in Pœcile.





MENIPPUS
OR,
THE NECROMANTIE

*Me-
nippus.* **H**AILE dwelling house, I joy to come in sight
Of thee againe, being now return'd to light.

Philonides. Is not this Menippus the Cynick? certainly it must needs be hee, or I never saw Menippus, but what meane these strange acoutrements? a hat, a harpe, and a Lyons skinne: I will be so bold as salute him: Menippus, well met: out of what climate are you arrived, for you have not beene seene in the city this many a day?

Menippus. From dead mens cells, and gates of death I come,

Where hell is seated farre from sight of Sunne.

Philonides. Good god, and hath Menippus beene dead, and revived againe, and no body aware of it?

Menippus. Not so, Hell gave me entrance through a living man.

Philonides. What moved thee to take such an uncouth journey in hand?

Menippus. Youth set mee on, and boldnesse more then youth.

Philonides. I pray thee no more of this Tragicke stuffe, but speake thy minde plainly to mee without any Iambickes: what means this habit? and what necessitie enforced thee to travell those low countries? I am sure the way could give thee no great content.

Menippus. O my friend,
The occasion of my journey thither was
To consult with the soule of wise Tiresias.

Philonides. Is the man well in his wits? mee thinkes thou shouldst not rappe out verses so roundly to them that come to salute thee in love.

Menippus. Pardon mee for it, honest friend, I pray you: I have beene lately so conversant with Euripides, and Homer, that my belly is ready to burst with verses: they tumble out of my mouth whether I will or no: but first let mee heare from you how the world goes upon earth, and what men do in the city.

Philonides. Faith, follow the old fashion: they are no changelings: for still they extort with all extremitie, forswear themselves abominablie, oppresse one another most unconscionably, and get all they can, be it never so basely.

Menippus. O miserable men, and most unhappy: little know they what lawes have past below, and what decrees are there established against rich men: which by Cerberus I sweare, they shall never be able to avoid.

Philonides. Is it true indeed? are there any new edicts put out in those parts, touching matters done here above?

Menippus. Many I assure you, which I may not reveale, nor disclose the secrets of the kingdome, lest a bill of impietie should be preferred against me, to Rhadamanthus.

Philonides. Nay, good Menippus, for gods sake, let me intreate you: envy not your friends the benefite of your relation: you shall utter it to him that knowes how to keepe counsell, and already initiated in those kinde of mysteries.

Menippus. You enjoyne me a hard taske, which cannot bee undertaken with any great securitie: yet for your sake, I will make bold a little; for it is decreed there, that these rich and well monyed men, that keepe their gold as fast lockt as ever was Danaë,—

Philonides. Nay, good sir, forbear the decree, till you have told me that first, which I am first desirous to heare; namely, the cause of your journey, what guide you had to

conduct you, and then in order, what you saw or heard there : for I know you a man so observant of rarities, that nothing worth the sight or hearing could escape you.

Menippus. I will humour you in this also : for what will not a man doe, importuned by his friend ? and first open mine owne conceit unto you, and the occasion that drew me to this descent : for when I was a young boy, and heard what Homer and Hesiodus, had written of warres and hurliburlies that were, not onely among the demi-gods, but even the great gods themselves, their adulteries, their oppressions, their rapines, their dissensions, their expulsions of parents, and their marriages of brothers. I thought all this to bee very well done, and grew into a good liking of it : But comming to mans estate, I heard that the lawes gave precepts contrary to the Poets, forbidding all adulterie, dissention, and oppression : which brought mee into such a distemper, that I knew not what to doe with my selfe : for I imagined the gods would never have beene lecherous, or contentious, if they had not thought well of it, nor the law-makers have enjoined the contrary, if it had not beene for our good. Being driven into this kinde of difficultie, I thought I could not doe better, than betake my selfe to those kinde of men whom wee call Philosophers, and become a disciple of theirs, beseeching them to doe what they would with me, so that they would settle mee in some direct and constant course of life : With this intention, I committed my selfe to them, and unwittingly, as the proverbe saith, to shunne the smoake, cast my selfe into the fire : for among them, I found more ignorance and ambiguitie, then ever I was in before : insomuch, that they made me thinke it a golden life, to be an ignorant man still : for some exhorted wholly to pleasure, and onely to prosecute that by all meanes, as wherein felicitie chiefly consisted : another would have us labour continually, and toyle, and afflict our bodies, live beggerly and basely, grumbling at every thing, and rayling at every man, and perpetually to have in our mouthes, the olde saying of Hesiodus, concerning vertue, and sweat, and the ascent of the heighth : some

would have us despise money, and hold the possession thereof to bee a thing indifferent : others againe, affirme riches to be good : What should I stand now to speake of the world, that daily heard so many contrarieties come from them in arguing about Ideas, and Incorporalities, and their Atoms, and Vacuities ? and a multitude of such like termes as cannot bee imagined : And, which was most strange, every of them holding opinions as opposite as could be one to another, would produce arguments most strong and invincible to make his partie good : so that if a man should affirme any thing to be hot, and the same to be cold, yet could not for his life hold disputations with them, though he knew well enough, that nothing could be both hot and cold together at the same instant : and I found my selfe for all the world like a man in a slumber, sometimes nodding one way, sometimes another : but the worst was, to see the men that taught those lessons, practise the contrary in their actions : they that perswade others to despise money, were most earnest to get it themselves ; fall out for money, teach young men for money, and undertake any thing for money : They that speake most against honour, wrought all the meanes they could to attaine it : and though most of them cried out against pleasure, yet in private they applyed nothing else. Seeing my selfe utterly deprived of this hope, I fell into a greater agony then before ; yet, it was some comfort to me, (though I were an ignorant, and farre out of the way of truth) that I had wise men, and of deepe understanding to beare me company. But as I lay waking one night in my bed with thought hereof, musing with my selfe what to doe, I could hit upon no better devise, then to take a journey to Babylon, to some of the Magicians there, that had beene Schollars and successors to Zoroastres, to see what they could doe for me : for I had heard they were able with charmes and incantations, to breake open the gates of Hell, and bring any man safely thither, and send him as safely backe againe : I therefore thought it best to purchase my passage thither at the hands of some of these men, and when I was got in, to seeke out

Tiresias the Bæotian, and learne from him, (who was both a Prophet and a wise man) what life it were best for mee to make choice of. With these cogitations, I start up with all speede to prepare for Babylon : when I was come thither, I soone fell in league with one of these Chaldæans, a man of profound wisdome, and rare experience in the Art ; for his head was all gray, and his beard of the largest size, demonstrating a great deale of gravitie : his name was Mithrobarzanes, and after many prayers and intreaties, had much adoe upon any termes to worke him to be my guide : but when the man and I were agreed, hee first brought me downe to Euphrates, and there for nine and twenty dayes together, beginning with the Moone, from change to change, he washt me over : and every morning at the Sunne rising, muttered out many mumbling words, which I understood not : for they came from him, as from a stammering cryer, that wants utterance to deliver his proclamations, and therefore huddles them up so thicke, that they cannot be conceived : when the charme was ended, he spet thrice in my face, and so returned, not once looking upon any that met him : our food was nuts, our drinke milke, and hony mixed with wine, and the water of the river Choaspis, and our lodging, the greene grasse under the open skie : when I was sufficiently dieted for the purpose, he brought me about midnight to the river Tygris : there he purged mee and wiped mee cleane againe, and hallowed mee with a torch, with sea onions, and many other drugges, still mumbling the same charme, as hee was about it, and when hee had sufficiently enchanted mee, hee went round about mee, that no apparition might affright mee, and then returned to his house, bringing mee backe in such case as I was, and afterwards prepared for our passage by water : then did hee attire himselfe in a Magicall vestment, not much unlike to a Median roabe, and brought these things to mee, and set this hat upon my head, put a lyons skinne upon my body, and delivered this harpe into my hand, injoyning mee, that if any man asked my name, I should not say I was Menippus, but either Hercules, or Ulysses, or Orpheus.

Philonides. And why so, Menippus, I understand not the mysterie either of thy habit, or of thy names ?

Menippus. That may easily be conceived by any man, neither is there any great danger in uttering it, for these persons living before our time, had all likewise descended into hell : and he thought that if hee could make mee carry any resemblance of any of them, I might the better escape the guard of Æacus, and passe without controule : for they having seene the like before, might let mee slip by them in this Tragicke habit unsuspected. As soone as the day appeared, wee made to the river to set forwards on our journey where his boat was ready for him, and the sacrifices, and the wine mixed with honey, and other matter fit for ceremonie : all which wee laded, and then entred our selves with sad cheare, shedding plentie of tears from our eyes, and so were carried a long the river, till wee came to the marish or lake, into which Euphrates emptieth it selfe : and passing over it, came to a certaine desert countrie, so thicke of woods that a man could see no sunne, there we arrived, Mithrobarzanes leading the way : then first wee digged a pitte, and kill'd our sheepe, sprinkling the blood about the pits brimme : after that, the Magician taking a burning torch in his hand, muttered no more with a submisse voice, but roaring it out as loud as he could, call'd upon all the spirits and divels in hell, the direfull furies, Nocturnall Hecate, and infernall Proserpine, adding sundry barbarous and unknowne names of many syllables in length : presently, the whole place wherein wee stood began to stirre, and the force of the charme made the earth cleave in sunder, so that wee might heare Cerberus barke a farre off, and the businesse went on with a great deale of sadnesse and sorrow : the Prince of the dead below was terrified and astonied, for the greatest part of his kingdome was laid open to our view, the lake, the Pyriphlegethon, and the pallace of Pluto himselfe. But for all that, wee were so bold as to venture in thorow the hole, and found Rhadamanthus almost dead with feare : Cerberus barkt apace, and began to stirre : but I had no sooner touched the strings of my harpe, but

the musick brought him a sleepe immediately : when we were come to the lake, we had like to have bin disappointed of our passage : for the barge had her full fraught before, of such as did nothing but houle and crie all the way they went : for they were all wounded men, some in the legge, some in the head, and some in other parts : I verily beleeeve they came lately out of some skirmish : but honest Charon, as soone as he saw the Lyons skinne, tooke mee for Hercules, and received mee into his barge, transporting mee very friendly, and when we got to shoare, directed us which way to goe : Being now in the darke Mithrobarzanes went before, and I followed him at the heeles, till wee came into a spacious meadow, set all over with Aphodelus, where the ghosts of the dead, with a chirping voice, hovered and flickered about us, and going a little further, wee came to the judgement place of Minos, who sate upon an high throne, and by him on the one side stood the tormenting spirits, the evill angels, and the furies : on the other side were brought in a great company tyed in a long chaine one after another, which they said were adulterers, whoremongers, extortioners, flatterers, sycophants, and a whole rabble of such rascals as in their life time did they car'd not what : in another place by themselves were brought in the rich men, and the usurers, with pale countenances, side bellied, and gowtie limbes, every one in a collar and chaine that weighed two talents at the least : wee also were got into the roome amongst them, and saw all that was done, and heard what answer every man made for himselfe, for there were strange, and new found Rhetoricians ready to accuse them.

Philonides. Who might they be ? let mee heare that also.

Menippus. Dost thou remember the shadowes, that mens bodies do yeeld by light of the Sunne ?

Philonides. Very well.

Menippus. The same are our accusers when we are dead, and beare witnesse against us, laying to our charge the things that were done by us in our life time, and their testimony is taken to be very authentically, because they

are alwaies present with us, and never relinquish us : But after that Minos had strictly examined them all, he sent them every one to the region of the unrighteous there to be punished according to the qualitie of their offence, especially taxing them that were so proud upon their riches and dignities, that they thought themselves worthy of adoration, much condemning their momentary statelinsse and contempt of others not remembring themselves to be mortall, and that all their happines was but caduke, and unlasting : And they, when they were stript of all their bravery, I meane riches, gentilitie, and authority, stood naked hanging downe their heads, which I was very glad to see : and him that I knew, I would closely creepe unto, and put him in remembrance what a jolly fellow he was in his life time, and how much he tooke upon him then, when many would bee waiting every morning at his gates, attending his comming abroad, crowding, and pressing one upon another, when they were lockt out by his servants, and hardly at all procure to have a sight of him who never shewed himselfe, but glittering and shining, in purple and gold, and changeable colours ; thinking he made him a fortunate man, to whom he would vouchsafe to give his hand to kisse, and this would vexee them to the very heart : yet Minos, me thought shewed himselfe partiall in one sentence that past from him : for Dionysius the Sicilian was by Dion accused of many hainous & abhominable crimes, which were justified against him, by the testimonie of the Stoa : but Aristippus the Cyrenian stood forth to speake for him, (who is of great note among them, and may doe much in hell) and when he was even at the point to be cast to the Chimæra, got the judgement reverst, alleaging how liberall hee had beene of his purse to many learned men : then leaving the court of judgement, we came to the place of torment, where we heard and saw many things, my good friend, which moved me to great commiseration : the lashing of them that were whipt, the roaring of them that were broyled upon the coales, the racks, the stockes, the wheeles, Chimæra dilaniating, and Cerberus devouring ; all were tormented and punished

together : the king and the slave, the prince and the poore ; the rich and the beggar, and every man bewayled the wickednesse of his life : some I saw whom I knew that had beene dead but of late, which shrunke out of sight, and turned away from me for shame : if any chanced to cast their eye upon me, it was with a base and servile aspect : and who would thinke it, that were so majesticall and scornfull in their life time ; but to the poorer sort, the one moitie of their pennance was remitted : for they had liberty to rest themselves sometimes, and then were call'd to it againe. There saw I all the fabulous stories acted before mine eyes, Ixion, and Sisyphus, and the Phrygian Tantalus in a pittifull taking, and the earth-born Tityus : good god, what a huge creature he was ? he tooke up a whole plot of ground himselfe : passing over these wee came to the Acherusian fields, where we found the semi-gods and goddesses, and many other dead persons conversing together by tribes and companies : of which some were so ancient, that they were rotten ; and as Homer saith, had no strength in them : others were fresh and well compact especially, the Ægyptians ; because they had beene so well powdred : but the greatest difficultie was to know which was which, being all in a manner alike ; and nothing but bare bones : much adoe I had with long looking to discerne one from another, for they all lay obscurely on heaps, and without any note of difference ; reserving nothing of the beauty they had amongst us : for I seeing so many withered carkases lying in a place together, and all of one likenes, looking fearefully and gastly with their bare teeth to bee seene, made a question to my selfe, how I should know Thersites from the beautifull Nireus, or Irus the beggar from the king of the Phæakes, or Pyrrhias the cooke from Agamemnon, for no ancient token was remayning upon them, but their bodies were all alike without marke or inscription, not to be distinguished by any man. Which when I beheld, I thought I might compare the life of man to nothing so well, as to a long shew or pageant, in which fortune was the setter out, and disposed every thing as pleased her

selfe ; and fitted every person with sundry and different habites : some she adornes in Princely roabes, garnisheth with attirings, appointeth a guard to attend them, and crowneth their heads with a diademe ; others she sheltereth in the weedes of a servant : some she makes faire and beautifull, others mishapen and deformed, to make the more varietie in the shew ; somtimes in the midst of the triumph, she changeth the state of some of them, and will not suffer them to march in the same ranke to the end, as they were first placed in, but altereth their habite, constraining him that at the first was Cræsus, to put on the garments of a servant or a captive : and poore Mæandrius, who before was an ordinary serving man, she attireth in the tyrannicall habite of Polycrates, and permits him to make use of that personage for a while : but when the time comes that the triumph must have an end, then every man unclothes himselfe, and puts off his proportion together with his bodie, and becomes as hee was before, no better then another man, yet some are so insensible, that when fortune comes to require her furniture againe, they grieve and grudge at it, as if they had bin stript of their owne, loath to redeliver what they made so short use of. I suppose also, you have often seene these Tragical Actors, that are used in setting forth playes : that sometimes they present Creon, or Priamus, or Agamemnon : and the same man that a little before was so lustie as to counterfeit the countenance of Cecrops, or Erechtheus, within a while after, if the Poet will have it so, must come forth in the shape of a poore servant, and when the play is ended, every man must be disrob'd of his gorgeous garments, lay aside his vizard, step out of his buskins, and walke aloofe of like a forlorne fellow, no more Agamemnon the sonne of Atreus, or Creon the sonne of Menœceus, but call'd by his owne name, Polus, the sonne of Charicles, the Sunian, or Satyrus the sonne of Theogiton the Marathonian : such is the life of man as it appeared then to my view.

Philonides. But tell mee Menippus, they that have so costly and stately tombes here upon earth : that have their

pillars, their statues, their epitaphs, are they in no more respect then ordinary men that are dead ?

Menippus. What a question is that ? I tell you, if you did but see Mausolus, I meane the Carian, that is so fam'd for his sumptuous sepulchre, I thinke you would never give over laughing whilst you liv'd, hee is cast out so contemptibly in a darke corner, that hee lies among the common sort of dead men, not to be seene, and I thinke all that hee got by his sepulchre is, that he carries the greater burthen upon his backe ; for the truth is, my honest friend, when Æacus appoints every man his place, the greatest scope he allowes, is but the bredth of a foote, which upon necessitie he must be content withall, and contract himselfe within that compasse : but I thinke it would move you to laugh much, if you saw those that were Kings and Princes amongst us, beg their bread there, sell salt fish, and teach the A.B.C. for sustenance, and how they are scorned and boxed about the eares as the basest slaves in the world. It was my fortune to have a sight of Philip King of Macedon, and I thought I should have burst my heart with laughing : hee was shewed mee sitting in a little corner, cobling old shoes to get somewhat towards his living : many other were to be seene there also, begging by the high waies side, such as Xerxes, Darius, and Polycrates.

Philonides. The tale you have told of Kings, I assure you, is strange indeed, and almost incredible : but what did Socrates there, and Diogenes, and others that were wise men ?

Menippus. Socrates went up and downe confuting every man he met withall : and in his company Palamedes, Ulysses, Nestor, and other dead men that were the greatest talkers, but his legges were still swolne and puffed up with the poyson hee drunke at his death : as for honest Diogenes, hee would ever get him to Sardanapalus the Assyrian, or Midas the Phrygian or some rich man or other : and when hee heard them lament, and recount their former fortunes, hee would laugh and rejoyce at it, and many times lie along upon his backe, and sing as loud as hee could to

drowne the notes of their complaints, whereat the men tooke such offence, that they were minded to remove their lodging to be rid of Diogenes.

Philonides. Enough of this, now let me heare the decree, which you said before was confirmed against rich men.

Menippus. In good time you have put mee in minde of it : for being the maine subject of my narration, I have digressed in my speech I know not how farre : for during the time of my abode amongst them, the Magistrates called a councell to consult about state businesse : and I seing many throng in together, thrust my selfe also among the dead for company and past for one of them. Many matters were there decided : and lastly that concerning rich men : against whom sundry grievances were objected, as violence, arrogancie, scornfulnesse, and injustice, at the last a certaine Orator started up, and uttered this decree against them :

The Decree

For as much as rich men are daily found guilty of many misdemeanours committed in their life time, extorting, oppressing and afflicting the poore by all the meanes they can imagine, be it therefore enacted by the councell and the people that whensoever they dye, their bodies shall be punished like other wicked persons, but their soules shall be sent up to the life againe, and there dissolved into asses, so to continue from asses to asses, untill in that life they shall accomplish the five and twentie Myriades of years, compell'd to beare burthens, and be driven and beaten up and downe by poore men, and at the end of those yeares they shall have libertie to die.

Cranion, the sonne of Sceleton, the Necusian, of the tribe of Alibantias, published this decree, and upon the reading of it, the magistrates concluded it, and the people confirmed it, Hecate howled, Cerberus barked, and so it was perfected and past for currant : thus much for the assembly.

Then went I about my owne businesse, to seeke out Tiresias, and when I had found him, I told him the whole

truth of the matter, and besought him to tell mee what kinde of life he thought to be the best : whereat he laughed (for he is a little old man, and blind, of a pale complexion and low voice) O my sonne, said hee, I know the cause of thy grieffe well enough, and that it is long of these Philosophers that cannot agree in opinion among themselves : but helpe you I cannot, for I may tell you nothing : Rhadamanthus himselfe hath so commanded. I hope not so, good father, said I, tell mee I beseech you, and suffer mee not to wander in the world in a blinder case then your selfe ; with that hee drew mee aside, and when hee had got mee a good way from company, laid his mouth close to my eare, saying, the simple mans life is the best and the honestest, for hee is free from affecting knowledge in matters above his reach, and from searching after endings and beginnings, rejecting these profound sophisticall syllogismes, and holding them all to be idle, and indevouring nothing in the world, but how to spend the present time well, run over every thing with laughter, and addict himselfe too much to nothing : when hee had thus said, hee lightly skipt againe into the fields of Asphodelus, and I seeing it grow somewhat late, come on, Mithrobarzanes, said I, why make wee stay here, and not againe hast home to the earth ? take you no care for that, Menippus, said hee, for I will direct you a short cut, and a plaine path to lead you, without any trouble : so hee brought mee to another place darker then the former, and with his finger pointed to a little dimme glimmering a far off, like the light that shines through a bie hole : that, said hee, is the Temple of Trophonius, and there do they descend that come out of Bœotia : make upwards that way, and thou shalt find thy selfe in Greece before thou be aware. I was glad to heare of that, and taking my leave of the Magician, with much a doe crept up thorow that hole, and suddenly, I know not how, found my selfe to be in Lebadia.





THE DREAM

OR,

THE COCKE

Mi-
cyllus **N**ow Jupiter himselfe confound thee, thou filthy, despitefull, and clamorous Cocke, that with thy hideous and piercing cries hast wakened mee, sweetly dreaming that I had great riches in my possession, and that I abounded with all kinde of happinesse : so that by thy meanes I cannot enjoy so much as the night time free from the remembrance of my poverty : a thing farre more hatefull unto mee then thou art. And yet as farre as I can conjecture by the stilnesse of the night, and coldnesse of the aire, which doth not so pinch mee as it is wont towards morning (for this is an infallible token to mee that the day is at hand) it is yet scarcely midtime of the night : neverthelesse this sleeplesse creature, as though hee were to watch the golden fleece, beginnes to fall a crowing, almost as soone the day is shut in : but be sure I will make thee have small comfort of it : for I will cudgell thee welfavouredly for this geare, as soone as daylight will give me leave : for it would be a trouble to mee to finde thee out in the darke.

Cocke. Master Micyllus, I thought I had rather deserved thankses at your hands for my earely crowing, because being wakened thou mightest goe about thy worke the sooner : for if thou canst but get so much time in the morning, as to cobble one shoe before sunne rising, it will be a good

furtherance towards thy dayes worke : notwithstanding if it be so that thou take more pleasure to sleepe in thy bed, I will be well content to let thee take thy rest, and thou shalt finde mee as mute as any fish, but take heede, I say, least thy dreaming of riches do not make thee hunger when thou awakest.

Micyllus. O miraculous Jupiter, and mighty Hercules, what evil doth this portend, that my Cocke speaketh with a mans voice ?

Cocke. Doth this seeme so great a wonder unto thee that I should speake with the voice of a man ?

Micyllus. How can I chuse but thinke it strange, and monstrous ? god send mee good fortune after it.

Cocke. O Micyllus, thou now shewest thy selfe a very illiterate fellow, and never to have been conversant in Homers verses : for in them thou mayest read how Xanthus, Achilles his horse, forgetting his neighing, stood talking in the midst of the battell, uttering many hole verses together, and spake not in prose as I doe now : yea, hee prophesied, and foretold things to come, yet was it thought no wonder, neither did hee which heard it, crie out upon the gods, as if he had heard a prodigie : but what if the keele of the ship Argo should speake unto thee, as in times past the beech tree of Dodone did utter prophecies with a mans voyce : or if thou shouldst see the skinnies of Oxen creeping about, and heare the flesh lowing when it was halfe sodde or rosted, and thrust through with a spit, how wouldst thou then wonder ? But I am much conversant with Mercurie, the most talkative of all the gods, and besides, brought up and nourished amongst you men, and therefore it can be accounted no hard matter for me to have the speech and voyce of a man. Notwithstanding, if thou wilt promise me to keepe my counsell, I will not sticke to tell thee the very true cause indeed of this my speech, and by what meanes I came by it.

Micyllus. But doe I not dreame that my Cock speaketh thus unto me ? if not, then tell me, good Cock, what other cause there is of thy speech ? and as for silence thou needst

not doubt that I will reveale it to any man : for if I should, who would beleewe me ?

Cocke. Give eare unto me then : and I know Micyllus, I shall tell thee a strange tale : for I whom thou now seest to be a cocke, was of late a man as thou art.

Micyllus. I have heard of such a matter as that, concerning you Cocks long agoe : how that a certaine young man, called Alector, was very familiar with Mars, and accustomed to banket and make merry with the god, and him hee made privie to all his love : so that whensoever Mars went to lie with Venus, he tooke his Alector along with him, and for that he was greatly in feare lest the Sun should espie him, and discover him to Vulcan, hee alwayes left this young man without at the doore, to bring him word when the Sunne approached : but as it chanced on a time, Alector fell asleepe, and unwillingly betrayed the charge committed to him, and the Sunne entred in secretly and stood by Venus and Mars, who tooke their rest without care, because they thought Alector would give them warning if any were comming. Then Vulcan, having notice given him by the Sunne, took them napping together, and wrapt them both within a net hee had before provided for that purpose : but Mars, as soone as he was set loose, in a great rage with this Alector, turned him into this kinde of bird, with the same furniture which he then had, and instead of an helmet, set such a combe as that upon his head : for this cause are yee Cockes abhorred by Mars, as creatures good for nothing ; yet, to this day, when you thinke the Sunne is towards rising, you crowe out a great while before to give knowledge of his approaching.

Cocke. Thus the story sayes indeed ; Micyllus, but I mean another matter : for I was thus transformed into a cock but a little while sithence.

Micyllus. And by what means, I pray thee ? I would give any thing in the world to bee truely informed of that.

Cocke. Didst thou know Pythagoras ?

Micyllus. Meaneest thou the Sophister ? that idle fellow that made a rule that men should taste no flesh, nor eate any beanes, the best meate I can feede upon, and as I

think most wholesome : the same man also commanded his schollers to keepe silence for the space of five whole yeares together.

Cocke. Then know this also, that the same man before he came to be Pythagoras, was Euphorbus.

Micyllus. Thou speakest strangelyk, Cocke ; as though he were one of them that could change his shape by enchantments, and doe such like wonders.

Cocke. That very same Pythagoras am I ; therefore forbear I pray thee to use hard speeches : for thou art altogether ignorant of his manner of life.

Micyllus. Why this is the greatest wonder of all the rest ; my Cocke a Philosopher ? I pray thee thou sonne of Mnesarchus, how hapned it that of a man thou art become a bird, and of a Samian, a Tanagrian : thou canst hardly perswade me it is so. Nay, it is almost incredible ; for I have already noted in thee two things, which are contrary to the doctrine of Pythagoras.

Cocke. And what are those ?

Micyllus. One is, that thou art given to prate and babble ; but he, as I remember, enjoyned silence to his schollers for five yeares space. The other is likewise repugnant to his rules ; for I, having no other thing to give thee, brought thee beanes to day, as thou knowest ; and thou without any scruple, pickst them up : Therefore, either thou lyeest and art not Pythagoras, or transgressest against thine owne decrees in eating beanes, which he said was as great a wickednesse, as for a man to devoure his owne fathers head.

Cocke. O Micyllus, thou knowest not the cause hereof, nor what is convenient for the life of every creature : I did then eate no beanes, for I was a Philosopher : but now I feed upon them, because it is a diet fit for birds of my kinde. But if you will give me leave, thou shalt heare how of Pythagoras, I came to take this shape upon me, and how many kinde of lives I have past, and what benefit I had by every alteration.

Micyllus. Tell me, for the love of God ; for thou canst not please me better : so that if it were put to my choice,

whether I had rather heare thee discourse of thy life, or see againe that sweet and happy dreame I had even now, I know not to which part I should encline : so like doe I judge thy speeches to those sweet visions, that I hold thy talke, and my most delectable dreames to bee of equall content.

Cocke. Dost thou yet ponder upon thy dreames, and still revolve in thy minde those idle fantasies, printing that vaine and fruitlesse pleasure, as the Poet saith, in thy memorie ?

Micyllus. Nay, know this Cocke, that I will never forget that vision whilst I have a day to live : such a hony sweetnes did that dreame when it departed, leave in mine eyes, that I could not open mine eye liddes, but they would straight fall to sleepe again : and even as a fether stirred in ones eare, such a tickling did that vision make in me.

Cocke. O the great love that dreames have to thee, if it be as thou sayest : whereas they being winged (as some say) and having not commission to tarry with a man longer then sleepe, would for thy sake passe their bounds, and infix their sweetnes and force, even within thy waking eyes : I would gladly therefore heare what it was that did so delight thee.

Micyllus. And I am as ready to tell thee, for the very remembrance and talke of it, doth exceedingly content me : but when wilt thou, Pythagoras, tell me of thy sundry transformations.

Cocke. As soone, Micyllus, as thou shalt make an end of thy dreame, and wipe away that hony from thine eyes : yet tell mee this one thing first, for my learning : came thy dreame flying unto thee through gates of Ivorie, or of horne ?

Micyllus. Neither, Pythagoras.

Cocke. Why Homer makes mention onely of these two passages ?

Micyllus. A pinne for that foolish Poet, who never knew what dreames were ; yet, it may bee that poore common dreames come through such gates, such as hee himselfe saw, and that was nothing at all, for he was blinde :

but my sweetest dreame came flying to me through a gate of gold, being gold it selfe, and compassed on every side with gold; bringing abundance of gold with it.

Cocke. Good Midas talke not so much of thy gold: thy dreame and his wish being alike in all respects; for thou likewise imaginest thou hadst whole mines of gold.

Micyllus. Abundance of gold I saw, Pythagoras, abundance: O thou wouldst not thinke how it did glister and shine most gloriously; I pray thee put me in remembrance, (if thou knowest it) what Pindarus speaketh in the commendation of it, where he saith, that water is the best thing, yet prayseth gold above all, uttering the commendation thereof in the very beginning of the principall of all his sonets.

Cocke. Are these the verses thou meanest?

Water is a goodly thing,

But gold is farre more bright

Then any riches else beside,

And gives a fairer light

Then doth the cleare and flaming fire,

Within the darkesome night.

Micyllus. The very same: and I verily thinke Pindarus had sometime seene my dreame, because he so commended gold: wherefore, O thou most prudent Cocke that ever I knew, hearken a little unto me, and thou shalt know what my dreame was: yesterday, if thou remember, thou hadst not thy dinner; for the rich Eucrates meeting mee in the market place, bad me goe and bath my selfe, and when it was dinner time, come and feast with him.

Cocke. I remember it very well, by the same token that I fasted all day, and thou camest drunken home at night, and didst then bring me those five beanes; a poore pittance, God knowes, for a cocke of the game, that had tried masteries publikely in the Olympian sports.

Micyllus. When I was come from the feast, and had given thee those beanes, I went straight to bed, and then (as Homer saith) a heavenly dreame indeed came to me in the dead time of the night.

Cocke. First Micyllus, tell me what was done at Eucrates

house at the feast, what kinde of banquet it was, and what hapned therein : for it will be as good as another meale to thee, to enter, as it were, into a second dreame of what thou hadst then, and to chew in thy memorie the good cheare thou hadst eaten before.

Micyllus. I thought the report of that would have beene troublesome to thee : but because thou of thy selfe desirest to heare it, thou shalt have it : I never in my life, O Pythagoras, did feast at any rich mans table before ; and yesterday by good fortune I met with Eucrates, and saluting him, as I use to doe, by the name of Lord, passed by him, because I thought it would bee a disparagement to him to bee seene talking with one in a thread-bare cloake. But hee calling me to him, said ; Micyllus, I celebrate this day my daughters birth, and have bidden many of my friends : but one of them, saith he, is sicke and unable to dine with mee ; doe thou therefore, when thou hast bathed, come in his turne, unlesse he which is bidden, say he will come himselfe, for I am in doubt of it : when I heard this, I made low curtesie and went my way, powring out many prayers to all the gods in heaven, and beseeching them to send either the quotidian ague, or the pleurisie, or the gout to that sicke man, whose substitute I was appointed to bee at the feast : and I thought it a whole yeare, till the time of bathing came ; still watching how the shadow of the diall went forwards, and when it would be time to wash : at the last, when the houre was come, I plunged in with as much speed as I could, and departed, trimming up my selfe handsomely, and turned my cloake the best side outwards : when I came, I found many at his gates, and amongst them, that sicke man, whose turne I was to take at dinner : and very sicke hee was indeed, for he groaned very pittifully, and coughed, and vomited from the bottome of his stomacke filth, which hee could hardly get up ; his countenance was pale, and his body swolne : he was about threescore yeares of age. They said, that hee was one of these Philosophers, which now adayes teach men so many foolish toyes. Hee had a monstrous long beard, which stood in great need of a

barber : but when Alchibias the Physitian blamed him for comming abroad in that case, hee answered ; dutie must not bee neglected, especially by a Philosopher, though a thousand diseases stood to resist me, for then might Eucrates well thinke, we contemned him : nay, said I, hee would rather commend you, if you would die at your house, and not breath out life and fleame together in the midst of the banquet at his table : but he was so stout, that he made as if hee understood not how I came over him. Presently, as soone as hee had washed, came Eucrates, and seeing there Thesmopolis, for so was that Philosopher named, said : this is well done, master, that you are come your selfe, I wish you take no harme by it : but you should have fared never the worse, for though you had beene absent, yet would I have sent you all things needfull. And when he had said so to him, he went in, giving his hand to the sicke man, who was held up by the servants : then did I make my selfe ready to be gone : but Eucrates, turning him about, and musing a little to himselfe ; at the last, seeing me looke so heavily on the matter, said, come thou in too, Micyllus, and dine with us : for I will cause my sonne to eate with his mother in the chamber, that thou mayst have roome at the table. Then, like a foole, went I in, gaping about me almost like a wolfe, I was so ashamed, because I thought it long of mee, that Eucrates sonne should loose his place at the feast. When the time was come that wee should sit downe, first they tooke up Thesmopolis to place him ; but with much adoe, God knowes : five tall young men were about him at the least, which did bolster him up with pillowes on either side, to make him sit upright, and bee upheld by them, as much as was possible. And when no man else could endure to sit neare him, they appointed mee to be his camerade at the table. Then went we to dinner, Pythagoras, where wee had great cheare, and great store of dainties : all the meate was served in gold and silver plate ; our drinking cups were all of gold, and proper serving men were appointed to attend upon us : we had our Musicians, our gesters, and all kinde of mirth to passe

away the time withall : Onely one thing troubled me, and that was Thesmopolis, who angered me at the heart to heare him discourse of vertue, and teaching mee, how two negatives make an affirmative ; and how that when it is day, it is not night : sometimes he said I had hornes, with such like fond talke, making a long Philosophicall discourse to him that answered never a word ; so that he marde all our mirth : for neither the Musicians that played on instruments, nor the singers could be heard for him : thus was our banquet.

Cocke. And no great feast to thee Micyllus, to be match't at the table with such a doting old man.

Micyllus. Now heare my dreame : I know not how, but me thought that Eucrates being childlesse, and like to die, sent for me, and in his Will made me heire of all hee possesst, and within a short space deceased. Then I entring into his house, measured up the gold and silver by whole loades, which flowed upon mee, like the streames of a running river : and all his other goods, as apparell, tables, vessels, and servants were all indeed mine owne. Then was I carryed in a chariot drawne with white horses, wherein I sate, revered and regarded of all that saw me : many went before me, many rode about me, and more followed me. And I having his gorgeous apparrell on my backe, and great rings as many as would serve sixteene fingers, commanded a sumptuous feast to bee prepared : whereunto I might invite my friends. They, as it is in dreames, were soone come to me, my meate was prepared, the drinke set ready in a place by it selfe : I being busied herein, and taking a golden cup in my hand to drink a health to all my friends, the broath being now set on the table, in an evill houre thou beganst to fall acrowing, thou troubledst our feast, overturned the tables, scattered abroad those riches, and brought them all to nothing : and doest thou thinke I complaine of thee without a cause, whereas I would gladly have seene that sweet vision three whole nights together ?

Cocke. Doest thou so doate upon gold and riches, Micyllus, that thou delightest only in them : and think-

est thou it a happy thing to have a great deale of money ?

Micyllus. I am not the onely man, Pythagoras, of that opinion, but even thou thy selfe when thou wast Euphorbus, hadst thy haire curled with silver and gold wier, when thou wentest to fight against the Græcians ; and in battaile I should thinke it better to bee well furnished with iron then with gold : yet thou in thy greatest perill, tookest pleasure to have thy haire platted therewith : which made Homer say, thou hadst haire like the Graces ; because it was bound together with gold and silver : and no doubt it must needes shew the braver, for gold platted in haire will make it have a glorious lustre : therefore when thou wast the sonne of Panthus, thou seemedst to be delighted with gold : yea, the father of all gods and men, even Jupiter himselfe, the sonne of Saturne and Rhea, when hee was in love with that Argolian maide, knowing no more lovely thing whereinto hee might convert himself, or winne the favour of Acrisius guard ; became, as thou hast heard, gold : and entring in through the roofe of the house, obtained his love. And to what end should I use further speeches in the prayse thereof ? how many benefits doth gold bring with it ? for whoso is furnisht therewith, is made both beautifull, wise, and valiant : it is accompanied with credit and honour of base and meane persons, it maketh in short space famous and honourable : for I am sure thou knowest my neighbour Simon, a cobbler as I am, who supped with mee not long agoe, and put two peeces of pudding in the pot, when I sodde pease at the feastes of Saturne.

Cocke. I knew him well, hee is a short fellow with a hooked nose : hee stole away our earthen pipkin under his cloake when he had supped, which was all the houshold-stuffe we had : I saw him doe it, Micyllus.

Micyllus. And yet the knave forswore it when I charged him with it : but why didst thou not then give me warning, and crowe as loud as thou couldst when thou sawest us so spoyled of our goods, and robbed ?

Cocke. I chackled apace, and that was all that I could

do : but what of him ? me thinkes thou art about to say somewhat of him.

Micyllus. This Simon had a cousen that was an exceeding rich man ; his name was Drimylus : he as long as hee lived, would not bestow one halfe-penny on this Simon. And no marvell, for he could never finde in his heart to bestow any thing upon himselfe. But when he dyed, all his goods by the law came to this Simon : so that hee that was wont to goe in a bare patcht cloake, and glad to licke the dishes, is now cloathed in purple and violet, hath servants, chariots, golden drinking vessels, and tables of Ivorie : and so revered by all men, that he will not so much as looke on me ; for I hapning by chance to see him not long agoe, came to him and saluted him ; saying, Simon, God save you : but hee being offended hereat, said to his servants ; bid this beggar not clip my name : I am not Simon, but Simonides. And which is most to bee noted, women doe now fall in love with him ; and to some of them hee makes the matter daintie, and regards them not : to others he is favourable, and doth grant them his love : and they that are forsaken, seeme so much affectioned, that they threaten to kill themselves. Thou see'st then how many good things gold is the cause of, so that it altereth the very shape of a man ; making the uncomely looke handsome and lovely, like the Poeticall Cestum : thou hast heard what the Poet saith, O gold, thou art the sweetest and the welcomest possession. And againe, it is the gold that hath the dominion amongst all men : but, good Cocke, why dost thou laugh so now ?

Cocke. To see how ignorance hath deceived thee ; Micyllus, as most men are, in these rich men : for be it knowne unto thee, that they live a farre more miserable and wretched life then poore men doe : I speake by experience, that have beene both rich and poore oftentimes, and have tryed all sorts of life, and so shalt thou doe shortly as well as I.

Micyllus. Indeed the time now serveth well for thee to tell me of thy transformations, and what things thou knowest were done in every one of those lives.

Cocke. Heare me, and I will tell thee : but this one thing I will make known unto thee to begin withall, that I never yet saw a more happy life then thou ledest.

Micyllus. Then I, Cocke ? such a life God send thee : thou makest mee fret to heare thee : yet tell mee all, beginning from the time thou wast Euphorbus, untill thou wast changed into Pythagoras ; and from thence in order till thou becamest a Cocke : for I perswade my selfe, thou must needes see and indure many contrarieties, being turned into so many diverse shapes.

Cocke. From the first time that my soule came flying from Apollo, and on the earth inclosed in mans body, it would be too long to tell thee what misery it indured : and further, it is neither lawfull for me to speake it, nor for thee to heare of such matters : but at the last I became Euphorbus.

Micyllus. And I pray thee hartily, before thou proceed in the discourse of thine own life, that thou wouldst tell me whether I had ever any other shape, or not.

Cocke. Yes indeed hadst thou.

Micyllus. And canst thou tell mee what creature I was ? I would very faine know that.

Cocke. Thou wast an Indian Emmet, one of them that digge up gold out of the earth.

Micyllus. And what a rogue was I, that I could not provide some of those scrappes for my selfe to live upon now ? but I pray thee what shall I bee after I am gone out of this life ? I do not think but thou canst tell me that too : & if it be so, that I shall hereafter bee in any good estate, I will goe straight and hang my selfe upon the beame thou sittest on.

Cocke. That thou canst know by no meanes : but I, when I was Euphorbus, (for thither will I turne my tale againe) was a souldier at Troy, and slaine by Menelaus : afterwards in time, I came to bee Pythagoras ; but all the interim, my soule was carryed about without any body to dwell in, untill at the last, my father Mnesarchus framed an habitation for me.

Micyllus. I pray thee, livedst thou all that time without meate or drinke ?

Cocke. Why not, Micyllus ? for those things are convenient for the body onely.

Micyllus. Then tell me first what was done at Troy, were all things acted as Homer reported them to be ?

Cocke. How could he, Micyllus, know the truth of what was done there ? for in the time of those warres, he was a camell in Bactria : I, for my part, in these matters can informe thee how much he overshot himselfe : for neither was Ajax so mighty, nor Helen so faire as he would have them to be : onely, I remember shee had a long white necke, whereby may be judged, shee had a swanne to her father : but her other beauty, it was worne with age, for she was almost as old as Hecuba. For first Theseus tooke her away with him, and kept her in Aphidna : and he lived in the time of Hercules. Now Hercules destroyed Troy before, in our fathers time which then lived : whereby wee may conjecture of her age. These things, when I was very young, my father Panthus was wont to discourse of unto me, who said that he had seene Hercules.

Micyllus. But was Achilles so worthy a man as the speech is ? or is that also a fable ?

Cocke. I never met him in the field, Micyllus, neither can I so perfectly describe the Græcians unto thee, because they were our enemies : but I easily slew his friend Patroclus, for I thrust him through with a speare.

Micyllus. But with farre more ease did Menelaus kill thee, and that soone after ; but enough of these matters : tell me now somewhat concerning Pythagoras.

Cocke. Without doubt, Micyllus, I was a subtile fellow, (for I will tell thee the truth plainly) and not unlearned, nor ignorant of the most commendable arts : for I went into Ægypt, to bee instructed in wisdom by their Prophets, where I secretly learned the bookes of Orus and Isis : from thence I sayled into Italy, and delivered such doctrine to the Græcians that dwelt there, that they honoured mee as a God.

Micyllus. I have heard no lesse my selfe : thou also taughtest that men when they were dead should revive againe, and shewedst unto them a knuckle bone of gold : but what came in thy head, so straightly to forbid the eating of flesh and beanes ?

Cocke. Aske me not that question, good Micyllus, I pray thee.

Micyllus. Why so ?

Cocke. Because I am ashamed to tell the true cause thereof.

Micyllus. Be not abasht to tell it mee that am thy fellow and friend : for I will now no longer account my selfe thy master.

Cocke. O Micyllus, it was no point of sound wisdom that mov'd me to it : but when I considered, that if I should prescribe any common forme of doctrine that was agreeable to other mens rules, few would bee drawne to follow it, because it was not strange : I thought that how much the more contrary my doctrine was to other mens, so much the more rare it would appeare : and this was the cause that I devised those new rules, that diverse men having diverse opinions of them, might all of them remaine doubtfull and uncertaine of the meaning, as they did in those darke and double intending oracles.

Micyllus. Seest thou ? thou hast partly made a foole of me, as well as thou didst of those Crotonians, Metapontians, Tarentines, and such like simple fellowes which followed thy precepts, and walked in those erring steppes which thou leavest for them to tread in : but when thou didst put off Pythagoras, with what body wast thou then inclosed ?

Cocke. I then came to bee Aspasia, that famous strumpet of Miletus.

Micyllus. I am ashamed to heare : Why Pythagoras, among all other beasts, wast thou also a woman ? the time hath beene then, gentle Cocke, that thou wast an Henne, and laidst an egge, when thou wast Aspasia and got with child by Pericles : then didst thou card and spinne, and doe all other worke as women ought to doe.

Cocke. All this did I ; and not I only, but before me

both Tiresias, and Cæneus the sonne of Elates were both men and women : therefore if thou deride mee for that, thou scornest them as much.

Micyllus. And which was the merryer life of the two ? when thou wast a man, or when thou wast got with child by Pericles.

Cocke. Doeſt thou not know how dangerous a question this is, and what punishment Tiresias himſelfe had for assayling it ?

Micyllus. Well, though thou resolve it not, yet hath Euripides, in my judgement ſufficiently determined this doubt : who ſaith, hee had rather beare a ſheild in battaile three times, then beare a child once.

Cocke. When thou art in childbed, Micyllus, I will then put thee in minde of this question : for thou likewise shalt oftentimes become a woman in the circuit and compasse of thy lives.

Micyllus. Is it not a death to thee, Cocke, to thinke all men are Milesians, or Samians ? For it is ſaid, that thou, being Pythagoras, and of rare beauty, waſt many times Aspasia to the tyrant : but after Aspasia who waſt thou then, a man, or againe a woman ?

Cocke. I was Crates the Cynicke.

Micyllus. Mighty gods, what a transmutation was that from a whore to a Philoſopher ?

Cocke. And then a King, and then a beggar ; and ſhortly after a Duke : then a horſe, and a cowe, and a frogge, and a thouſand things elſe : for it would be long to rehearſe them all. Laſtly, I have beene a Cocke oftentimes, for I delighted in that life, and ſerved many, both kings, poore men, and rich men, and now am come to be thy Cocke, where I dayly laugh to heare thee complaine and grudge at thy poverty, and thinke ſo well of rich men, whereas thou art ignorant of all thoſe evils which accompany them : for if thou didſt know the many cares wherewith they are oppreſt, thou wouldſt laugh at thy ſelfe, for ever thinking a rich man to be happy.

Micyllus. Wherefore, O Pythagoras, or whatſoever thou wouldſt be called (for I would be loath to offend thee with

calling thee sometimes one name, and sometimes another.)

Cocke. It makes no matter whether thou call mee Euphorbus, or Pythagoras, or Aspasia, or Crates, for I am all these : yet thou shalt doe best to call me as thou see'st me, a Cocke, and thinke it no reproach unto me to be called as a poore bird, for I have the lives of many within me.

Micyllus. Then, Cocke, forasmuch as thou hast made tryall almost of all kind of lives, and knewest them all, tell me in good sadnesse, how rich men, and how poore men live, that I may know whether it be true as thou sayest, that we are more happy then the rich.

Cocke. Marke then, Micyllus, and consider well of it : for thou art not troubled with any rumours of wars, when newes comes that the enemies are in the countrey : then hast thou no care, neither of the spoyling of thy lands, nor breaking downe of thy parkes, nor the wasting of thy vines : but as soone as thou hearest the trumpet sound, thou lookest about thee, whither to turne thy selfe for thy safety, and where to be out of perill : but those rich men, what care are they in with all their retinewe ? they grieve to see from the walles their substance and goods destroyed in the fields : and if any thing bee to be brought to the Citie, they are called to doe it : or if a sallie must bee made against the enemy, they are sure to be formost in perill, alwayes appointed for Captaines and leaders in the battaile, but thou with a strong pike in thy hand, standest well prepared for thy defence, and ready to take part of the Captaines feast, when hee sacrificeth to the Gods after victory. Againe, in the time of peace, thou, as one of the comnaltie, goest to the publike meetings in the judgement place, where thou raigest as king over these rich men : for they stand in feare and doubt of thee, and glad to get thy favour with gifts, labouring to make publike bathes, playes and pageants to please thee withall, and thou viewest and examinest them as exactly as if thou were a lord ; sometimes thou wilt not so much as speake to them : and, if it please thee, thou mayst either drive them away with stones, or confiscate their goods. Thou

neither fearest the crafty Lawyer should beguile thee, nor the theefe steale away thy gold, by clyming over thy walles, or breaking up the house : neither art thou troubled with any reckonings, nor demanding debts, nor beating evill servants, nor in care for thine accounts : but when thou hast cobled a shooe, hast seaven halfe-pence for thy labour : and rising from thy worke at sunne set, (at which time thou mayst bathe thy selfe, if it please thee) thou buyest thee some fishes, or herrings, or a few heads of garlike, wherewith thou makest merry, singing for the most part all the day long, and practising Philosophie in thy sweet poverty : this makes thee strong and healthfull in body, and able to abide the cold : for labour hardneth thee to withstand courageously those things which other men thinke indurable, and none of these hurtfull diseases can lay hold on thee : for if thou be at any time touched with a grudging of an ague, thou sufferest it not to tarry long with thee, but shakest it off speedily, and drivest it away even with very hunger, so that it soone departs as if it were in feare to stay with thee, when it seeth thee drinke cold water so heartily, and not abide the dayly cures of the Physitians : but those miserable men, how many evils doth their ill diet bring upon them ? as gouts, vomitings, impostures of the lungs, and dropsies : for these bee, as it were, the children of delicate and well furnished feasts. Therefore those men, which like Icarus, still soare to get aloft, and seeke to approach the sunne, not remembring that their wings are fastned with waxe, many times have a grievous fall even headlong into the midst of the sea, but as many as with Dædalus, climbe not into the skies, nor set their mindes on high places, but flecke neare the ground, that their wings may sometimes bee moistned with salt water, those men for the most part flie in safety.

Micyllus. Thou meanest orderly and discreet men.

Cocke. For the others, thou knowest what shamefull wrackes and falls they have beene subject to. As Cræsus, who had his plumes pluckt by the Persians, and by them laughed to scorne, when he was cast on the pile of wood

ready to be burnt : likewise Dionysius, being deposed from his kingdome, taught a grammar schoole in Corinth, and after so pompous a raigne, was forced to teach children to read for his living.

Micyllus. But tell me Cocke of thine owne life, when thou raigest, (for thou also, as thou sayest, hast bin a king) what experience thou hast of a kings life. I thinke thou wast then filled with all kinde of felicitie, because thou didst possesse that which was the head and spring of all pleasures.

Cocke. Good Micyllus, give me no cause to remember it : I was then so miserable a wretch, that I tremble to heare of it : indeed as thou sayest, to those that beheld mee outwardly, I was thought to be happy and fortunate, but within me, I had infinite millions of miseries dwelling and abiding.

Micyllus. And what were those ? for it is strange it should be so, neither can I beleewe it.

Cocke. I raigned, Micyllus, over no small region ; which flowed with plenty of all kinde of fruits : and for multitude of inhabitants, and beauty of cities, to be accounted amongst the most flourishing kingdomes : many navigable rivers ranne through it, the sea yeelding many commodious havens, and stations for shippes : I had a huge army of souldiers, horsemen in great number, and pikemen infinite, a strong navy, coine innumerable, plenty of gold plate, and all other things belonging to the pompe of a kingdome in great abundance. When I went abroad, many honoured and revered me, as if they had seene a deitie : they would runne one over another to have a sight of me, and climbe up the house tops, thinking it a great matter to have a full view of the chariot, the purple roabe, the diadem, of those that went before, and those that followed : but I alone, knowing how many things did trouble and disquiet mee, could not but condemne them of follie, and bewaile mine owne misery. For I compared my selfe to such gallant Images and Colossus, as Phidias, Myron, and Praxiteles have carved, for they in outward shew resemble the shapes of Jupiter, or Neptune,

brave and comely in countenance, all wrought over with gold and pearle; having either the thunder or lightning, or the three forked mace in his right hand. But if thou stoope down to see what is within them, then thou shalt discerne the barres, the wedges, the nayles wherewith the whole body is fastned and buckled together: the pieces of wood, the pinnes, the pitch, the mortar, and such like filth wherewith it is filled within: beside the multitude of flyes and spiders that have their dwelling there: such a thing is a kingdome.

Micyllus. Now compare the mortar, barres, and wedges, to the inner part of a kingdome, and shew what likenesse the filth of the one hath to the other; (if there bee any) as thou hast likened that which is seen, carryed abroad, ruling over so many men, and worshipped so devoutly, to the wonderfull Image of Colossus; for indeed either of them have a seemely outside: tell me therefore now, what resemblance there is betweene the one and the other for their inward parts.

Cocke. What should I rehearse unto you, Micyllus, their feares, griefes, and suspicions; the hatred and conspiracies of those that are nearest to them, their short and unsound sleepes; their fearefull dremes, their variable thoughts, and ever evill hopes, their troubles and vexations, their collections of money, and judgment of controversies, their militarie affaires, and warlike expeditions, their edicts and proclamations, their leagues and treaties, their reckonings and accounts, which suffer them not once to enjoy a quiet dreame, but they are compel'd alone to have an eye in all things, and a thousand businesses to trouble them. Great Agamemnon, the son of Atreus, could not enjoy a quiet nights rest for the cares that occupied his head, no not when all the Græcians else were asleepe: what a grieve was it to the Lydian king to have his sonne dumbe? how did Clearchus vexe the Persian Artaxerxes, when hee mustred souldiers against him, to serve his brother Cyrus? another was offended at Dion, because hee used but private speeches with the Syracusians: another was troubled to heare but Parmenio prayed: Perdiccas envied

Ptolome, and Ptolome, Seleucus : but if there be but some speech of a rebellion, Lord, what feare are they in then, if they see any three or foure of their guard talking together. But the greatest misery of all is, that they alwayes suspect those most, that are their greatest friends, still looking for mischief at their hands. One is poysoned by his owne child ; and he againe used in the same sort by his friend : and hee too perhaps within a short time, served with the same sawce by another.

Micyllus. Fie upon them ; what horrible things are these, Cocke ? I see now, it is a farre safer kinde of life for me, to labour at cobling shooes, then to drinke out of a golden cup, poyson and venome mixt with the wine. The greatest danger I am in, is least my paring knife should runne awry in cutting my leather ; and so hurt some of my fingers. But those men make deadly banquets one for another, dayly inuring themselves to infinite villanies : but when they are once fallen, then they rightly resemble, in my opinion these players of Tragedies : amongst whom, a man may see many that for a time beare the persons of Cecrops, Sisypheus, or Telephus, having crownes on their heads, swords with Ivorie hilts, glistering haire, & cloakes embrodered with gold : but if (as it chanceth sometimes) any of them be beaten and throwne downe upon the stage, then is he a laughing stocke to all that see him, when his vizard and his crowne shall bee torne in peeces ; the bloud running downe from his broken pate, and his neather parts turned up ; shewing his patcht and beggerly cloathes, with his buskins ill favouredly buckled upon his legges, and far unmeete for his feete. See'st thou, good Cocke, what a similitude thou hast taught me to make ? for when thou wast a king, thy estate was like unto this : but when thou becamest a horse, or a dogge, or a fish, or frogge, how couldst thou away with this kinde of life ?

Cocke. Thou movest a question that would aske long speeches, and not to this present purpose : but the summe of all is this : I could finde no life to be so full of trouble as the life of man, if it be considered onely according toe

the naturall inclination and uses thereof : for thou canst not finde either an horse to be an usurer, or a frogge a backbiter, or a crow a sophister, or a gnat voluptuous, or a cocke lascivious, and so of all the rest : for those vices which yee are daily subject unto, thou canst not perceiue in them.

Micyllus. Herein thou sayest true indeed Cocke, neither will I for my part be ashamed to tell thee what cares I have indured : for never could I yet put out of my minde, the desires I had from my youth to become rich, but even in my dreames I have gold often presented unto mine eies : and chiefly this knave Simon doth anger mee at the heart, to see him live in such wealth.

Cocke. I will soone ease thee of that grieffe, Micyllus, and therefore rise up now whilst it is night and follow mee : I will bring thee to Simon himselfe, and to the houses of other rich men, that thou mayest see what case they are in.

Micyllus. How canst thou do it ? for their gates are now shut : and wouldst thou have mee breake thorough their walls ?

Cocke. No Micyllus, but Mercurie, to whom I am consecrate, hath given a certaine propertie to the longest feather of my taile, that which is so weake, that it bends downewards.

Micyllus. But thou hast two such feathers.

Cocke. Then it is that on the right side ; for whomsoever I shall suffer to take it, as oft as I will, hee may open therewith any doore, and see any in the house, and not be seene himselfe.

Micyllus. I thinke, Cocke, thou goest about to cheate me now with some trickes of legerdemaine : for if thou suffer mee once to have it, thou shalt soone see all Simons goods in my house, for I will bring them away as fast as I can, and make him againe halt of his old sore, and glad to set on patches to get himselfe drinke.

Cocke. That thou mayst not, for Mercurie hath commanded me, that if he which hath the feather goe aboute any such matter, I should presently crowe out and make him taken.

Micyllus. That's very unlike, as if Mercurie being so cunning a theefe himselfe, would mislike the same in another? yet, let us goe: for I will abstaine from the gold, if I can.

Cocke. First, Micyllus, plucke off that feather: but what meanest thou to pull them off both?

Micyllus. Because I would be sure to have the right, and thou the lesse deformed: else, the one halfe of thy tale would be as it were maimed.

Cocke. Be it so then; but shall we goe first to Simon, or to some other rich man?

Micyllus. Nay to Simon, I pray thee, because he was so proud of his riches, that hee would have had his name longer by two syllables: see, we are at his gates already, what shall I doe with this feather?

Cocke. Put it into the locke.

Micyllus. I have done so: O Hercules, how the doare openeth as it were with a key!

Cocke. Doeſt thou not see him now watching about his reckonings?

Micyllus. Yes, I see him sit by a small dimme light: and how pale he lookes? I know not why: unlesse hee pine and consume himselfe with cares, for I have not heard that hee hath beene sicke.

Cocke. Harken what hee saith, and thou shalt know the whole matter.

Simon. These seventy talents, I have hid safe enough under my bed, and no man knowes where they be: but the sixteene talents, Sosylus the horse-keeper saw me when I hid them under the manger: yet hee is one that hath no great care of the stable, and but a loyterer in his businesse, and like enough to steale a greater summe then that from me: but how should Tibias be able to buy so much poudered meate, as he did yesterday? they say also, that he bought an earring for his wife that cost him five groats: certainly, they be goods stolne from me, that these men do thus waste and consume: and my plate here, me thinkes, being so much of it, stands not very safely, and I feare lest some false knave or other will breake downe

my wall and take it away : many do envie and seeke to deceive mee, and chiefly my friend Micyllus.

Micyllus. Thou liest like a knave : thou thinkest I am like thee, that stole away my pitcher under thy cloake :

Cocke. Peace Micyllus, lest wee be taken.

Simon. It is good to be warie of that watchfull fellow, therefore goe I round about my house, and search every corner ; who is there ? I see thee well enough thou wouldst faine breake into my house, but thou art hapned against a pillar. That's good lucke : I will goe and tell my gold over againe lest any slipt by before. See : I heare some noise againe : as I live, all men are set against mee and lay wait for mee : where is my wood-knife if I chance to take the thiefe : now will I goe burie my gold againe.

Cocke. This is Simons life, Micyllus, let us goe now to some other place, for there is but a little of the night left.

Micyllus. O wretched creature ! what a life leads he ? I wish all mine enemies rich in such sort : I will give him one boxe on the eare, and then be gone.

Simon. Who strake mee now ? alas poore wretch as I am : there are surely theeves in my house.

Micyllus. Crie out, watch, make thy face as pale as the gold : pine away thy selfe. Now Cocke, if thou wilt let us go see Gniphon the usurer, hee dwelleth not farre hence : loe, his doore openeth of it selfe.

Cocke. Marke then how carefully hee watcheth to account his gaines upon his fingers ends, consuming himselfe in that manner, and yet must shortly leave all these vanities, and come to be some moth, gnat, or flie.

Micyllus. I see that miserable foolish fellow well enough, who in this very life is in no better estate then a flie or a gnat : how hath he withered himself away with reckoning : but let us goe to another.

Cocke. To thy old friend Eucrate, if thou wilt : his doore is open, therefore let us goe in.

Micyllus. All these riches were lately mine.

Cocke. Dost thou still thinke upon thy Dreame of

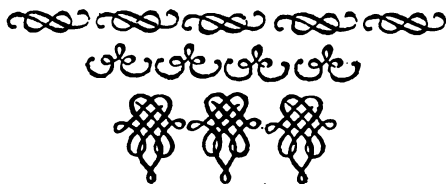
riches ? behold Eucrates himselfe, that old man, lying with one of his servants.

Micyllus. I see most abominable beastlinesse, and most unnaturall filthinesse, not beseeming any man to commit : behold also his wife, in another corner of the house, playing the adulterous harlot with her cooke.

Cocke. Wouldst thou wish then, Micyllus, to inherit all that Eucrates hath, and to be heire of this his wickednesse ?

Micyllus. No certainly, Cocke, rather would I die for hunger, than do such villanie : farewell gold and daintie fare : I have more riches, possessing but two halfe-pence, than they that are in continuall feare to be robd by their servants.

Cocke. So then let us now be gone to our owne home for the day is ready to breake, the rest I will acquaint thee withall at another time.





THE
INFERNALL FERRIE
OR,
THE TYRANT

Charon. **T**HOU see'st, Clotho, our Barge hath beene ready this good while, and all things prepared, meet for our passage: the pumpe is cleansed, the top-mast is reared, the sailes are spread, and all the oares bound fast in their places, and there is no let in mee, but that we may weigh anchor and be gon: only Mercurie playes the loyterer, who should have beene here long agoe, which makes our vessell, as you see, unfraught with passengers, otherwise we might have crost the River three times by this: it is now well in the after-noone, and wee have not gotten one halfe-pennie this day: I am sure Pluto will thinke the stay was in mee, and I must beare the blame for an others default; whereas, that honest man Mercurie, whose office it is to conduct unto us those that are dead, as if he had dranke upon earth of an other fountaine of Lethe, hath quite forgot to come back againe unto us, but is either trying masteries with some youths that are his companions, or is playing upon his harpe, or is framing some speech or other, wherein to expresse his vanitie, or perhaps practising to place the theeves as he comes along, for that is a maine point of his profession: but wee suffer him to have his owne will so much, that he cares not

whether ever hee come among us, though he belong halfe to our dominion.

Clotho. Thou knowest not, Charon, what important businesse may bee imposed upon him, being one Jupiter makes so much use of in his superiour affaires, by whom, you know, he is to be commanded.

Charon. But yet, Clotho, hee ought not so extreemly to domineer over his fellow-officers, who never offer to detaine him when hee hath occasion to absent himselfe : but I know the cause why : for wee have nothing with us, but the hearb Asphodelus, with the oblations, parentations, and memoriall sacrifices for the dead : the rest is all obscure cloudes, mists, and darknesse, whereas in heaven all things are perspicuous and cleare : there they have Ambrosia by the belly, and Nectar their fill, and therefore I cannot blame him, if hee like that place the better : for which hee goes from us, he flies away as fast, as if hee were to make an escape out of a gaole ; but when his turne is to come hither, he is as slow and dull, as if he came with no good will.

Clotho. Be patient, good Charon, hee is now at hand, as you may see, and brings a great company with him, or rather drives them before him with his rod, as if they were some Heard of Goats : but how hapneth it, that one amongst them is bound, an other comes laughing ? a third I see with a scrip about his neck, and a staffe in his hand, casting a sterne countenance upon them, and hastning them forwards : and see you not Mercurie himselfe, how he sweats, and how his feet are all covered with dust, how hee pants and blowes, scarcely able to take his breath ? What's the matter with thee Mercurie ? what makes thee so earnest ? and what hath troubled thee so long ?

Mercurie. Nothing, Clotho, but following this paultrie fellow, that ranne away from mee so farre, that I thought I should not have seene you to day.

Clotho. Who may hee bee ? or what was his meaning in running away ?

Mercurie. You may soone know that, because hee would

rather live still, than be amongst you : hee is some King or Tyrant, I know by the moane hee makes, and the matter of his laments, crying out, that he is deprived of some incomparable and unspeakable felicitie.

Clotho. Did the foole thinke, by running away to attaine to life againe, his thread being wholly spun up, and quite cut asunder ?

Mercurie. Runne away, sayest thou ? nay, if this honest fellow here with the staffe, had not holp mee to take and binde him, I thinke he would have made an escape from us all : for since the time that Atropos delivered him up into my hands, he never ceased all the way we came, to struggle and hang-an-arse, and to pitch both his feete against the ground so fast, that we had much adoe to get him forwards. Sometimes againe hee would speake us faire, intreate, and beseech us to beare with him a while, promising us great rewards, if wee would doe so much for him : but I would give no eare to his impossible petition : and when we were come to the very mouth of the passage, where I used to deliver to Æacus the dead by account, and hee to take the number of them, according to a bill sent unto him from your Sister, I know not how this paultrie fellow, had privily given us the slip, and I was one too short of my tale : with that Æacus casting an angrie countenance upon mee, Mercurie, said hee, practise not to play the thiefe with all that comes to your hands : you may sport your selfe enough in this kinde, when you are in heaven : the number of the dead is certaine, and you cannot deceive mee in that : you see there are set downe in your Bill 1004, and you have brought one too short of the number, unlesse you will say, that Atropos did misreckon you : I blushing at this speech of his, suddenly called my selfe to minde what had happened upon the way : and looking about me, this fellow was not to be found : then I knew well enough hee was fled, and after him I followed as fast as I could the direct way that led towards the light, and this good honest man followed after mee of his owne minde, and we ran together, as if we should have runne for a wager, and at the last

overtooke him, juſt when we were come to Tænarus, ſo neare was hee got to make an eſcape.

Clotho. Then Charon, Mercurie may well be excuſed for any negligence committed in this ſervice.

Charon. But why do we ſtill trifle out the time, as if wee had not loitered enough already ?

Clotho. Come on then, let them come aboard : I will ſit upon the ſhip ladder, as I was uſed to doe, and taking the ſcrowle in my hand, examine every one that enters, who, and whence hee is, and by what meanes he tooke his death. And thou, Mercurie, receiving them at my hands, place them in order accordingly : but let yong infants take the firſt turne, for they are not able to answer for themſelves.

Mercurie. Here, Ferriman, take them to thee, in number three hundred with the fondlings.

Charon. O brave, here's a quarrie indeed : thou haſt brought them rotten that were never yet ripe.

Mercurie. Shall they come next, Clotho, that were paſt being mourned for ?

Clotho. Old men thou mean'eſt, do ſo if thou wilt, for what ſhould I trouble my ſelfe to examine matters paſt before the time of Euclide : All yee that exceede the age of three ſcore yeares, make your appearance : what's the matter ? they are ſo deafe with age they cannot heare mee : Nay then take them without more adoe, and away with them.

Mercurie. The next are foure hundred lacking two : all mellow and full ripe, gathered in good time.

Clotho. Indeed theſe are well withered : now Mercurie, bring thoſe that are hurt and wounded, and tell mee firſt how you came by your deaths : but it were better for mee to peruſe my ſcrowle, and ſee what is ſet downe of them : yeſterday they dyed in fight in the cuntry of Media, foure ſcore and foure, and with them Gobares, the ſonne of Oxyartes.

Mercurie. Heere they are ready.

Clotho. Seven that kill'd themſelves for love, and Theagenes the Philoſopher, for his whore at Megara.

Mercurie. They are all at hand.

Clotho. Where is hee that was kill'd by his wife, and hee that made him cuckold ?

Mercurie. You may see him the next man to you.

Clotho. Then bring those that tooke their death by course of Law, I meane that were hang'd, or prest to death : and those eleven men that were kill'd by theeves, where are they, *Mercurie* ?

Mercurie. The wounded men which you see are they : but is it your pleasure that I should bring in the women also ?

Clotho. What else ? and they that perished by shipwrack, for they all died together, and in the same manner : put them together also that died of an ague, and with them *Agathocles* the Physician : but where is the Philosopher *Cyniscus*, who was to die upon a surfeit of hard egges, and raw fish, at the Feast of *Hecate* ?

Cyniscus. Ready long since, good *Clotho* : and what have I offended, I pray you, that you should let mee continue alive so long ? you have suffered my spindle to runne on, till the quill was almost quite spun up : and I was many times minded to cut the thread in sunder, and come to you : but I know not how, it was more than I could doe.

Clotho. I did let thee alone, because I would have thee left for an over-looker, and a curer of mens defaults, but now come and welcome.

Cyniscus. Not I, unlesse this fellow that is bound may bee embarkt before mee : for I feare hee will overcome thee with faire words.

Clotho. Let me see : what is hee ?

Mercurie. *Megapenthes*, the sonne of *Lacydes*, the Tyrant.

Clotho. Come a-board, sirrah.

Megapenthes. Not so, good Ladie *Clotho*, I beseech thee forbear me, suffer mee to ascend againe a little while, and then I will come to you of mine owne accord without any call.

Clotho. What is it that makes thee so willing to be gone ?

Megapenthes. Give mee leave first to make an end of building my house, which I have left but halfe finished.

Clotho. You doe but trifle the time, away I say.

Megapenthes. I will aske no long libertie of you : give mee but one dayes respite, sweete Clotho, that I may give my wife intelligence of my money, where I have great store of treasure hidden.

Clotho. Content thy selfe, it shall not be so.

Megapenthes. And shall so much gold be lost ?

Clotho. Not lost, I warrant you : take you no care for that : for your Cousin Megacles shall finger it all.

Megapenthes. O disgracefull indignitie ! what, mineemie ? what a base-minded wretch was I, that had not kill'd him before.

Clotho. Hee is the man : and hee shall continue alive after thee fortie yeares and upwards to enjoy thy Concubines, thy apparell, and all the gold thou hadst.

Megapenthes. This is an intolerable abuse, Clotho, to bestow what was mine upon mineemie.

Clotho. I beseech you, sir, did not you come by Cydimachus goods by murthering him, and cut his childrens throats also, before the breath was out of his body ?

Megapenthes. But now they were mine.

Clotho. And it may suffice you have enjoy'd them so long.

Megapenthes. A word with you, Clotho, in your eare ; I would faine speake with you so that no man else may bee within hearing : friend, off a litle I pray you : If you will give me leave to runne away, I promise to bestow upon you a thousand talents of wrought gold, before this day bee at an end.

Clotho. What a foole art thou, to have any thought of gold or talents.

Megapenthes. I will give thee two standing-cups more into the match, if thou wilt, which I got by killing Cleocritus, either of them weighes an hundred talents of molten gold.

Clotho. Away with him, for hee lookes as if hee would never come on willingly.

Megapenthes. I beseech you be good to mee : the Citie wall, and the harbour for shipping which I was about to make, are not yet finished : if I had lived but five dayes longer, I should have made an end of them both.

Clotho. Content thy selfe, the wall shall bee made up by an other.

Megapenthes. Yet let me obtaine one request at your hands, which is so reasonable that you cannot deny it.

Clotho. What may that be ?

Megapenthes. Let mee live but so long, as to subdue the Pisidians, and bring the Lydians under tribute, and erect a sumptuous monument for my selfe, whereupon I may engrave all the great and warlike exploits that have beene performed by mee in my life time.

Clotho. I thanke you sir : is this your one dayes respite ? Why, twenty yeares will not serve his turne for this.

Megapenthes. I will give you pledges for my speedie returne : or if you will, I will pawne my favorite to answer for me, man for man.

Clotho. O villaine, how often have I heard thee wish, that hee might be thy survivor.

Megapenthes. I have wished so indeed in my time, but now I am better advised.

Clotho. Thou shalt have him here with thee before it bee long, for thy next successor will be sure to make a hand with him.

Megapenthes. Yet, good Destinie, deny me not this one thing.

Clotho. What is that ?

Megapenthes. I would faine know what shall betide after my death, and in what manner things shall be carried.

Clotho. Heare me then to thy further vexation : Midas thy bond-slave shall marrie thy wife, for hee hath kept her this many a day.

Megapenthes. That villaine ? whom I by my wifes perswasion made a free-man.

Clotho. Thy daughter shall be one of the next Tyrants concubines : the images and statues which the Citie afore-

time erected for thine honour, are all overthrowne, and derided by every one that looks upon them.

Megapenthes. Have I no friends then, that were offended to see mee so abused ?

Clotho. What friend hast thou ? or for what just cause could any man be thy friend ? dost thou not know, that every one that honoured thee, and praised all that thou saidst or didst, did it out of feare or hope, as friends to thy Soverainty, and observing the time onely ?

Megapenthes. Yet would they run on heapes to the place where they heard I was to dine, and with loud acclamations wish mee all happinesse, every one protesting himselfe readie, if it were possible, to die before me, insomuch that they tooke their oathes and sware by my name.

Clotho. Therefore one of the number, who feasted you yesterday made a quick dispatch, and gave you a drench for your last, which sent you hither.

Megapenthes. Me thought indeed it went downe somewhat bitter : but what reason had hee to use mee so ?

Clotho. You propose many questions, but you are to goe about an other matter.

Megapenthes. Yet there is one thing, sweet Destinie, that vexeth mee more than all the rest, and puts mee into a longing to recover the light againe for a while.

Clotho. And what may that be ? some great matter I warrant you.

Megapenthes. My man Carion, as soone as hee saw I was dead, about sunne-setting, came into the chamber where I lay, when all things were at quiet (for then no body was to look unto mee) and pulling to the doore after him, tooke his pleasure of my Concubine Glicerie (whom I thinke he had kept long before) as if there had beene no man present : and when he had satisfied his desire, he looks backe upon me, and sayes, thou wretched carle, thou hast many a time beaten me without a cause : and with that he pull'd me by the beard, and gave me a boxe on the eare ; and hawking with open mouth, spat in my face, and so bidding me be packing to the pit of hell,

hee went his wayes. I was vehemently kindled against him, but knew not what to doe to him, for I was stiffe and cold : but that cursed chamber-maid of mine as soone as she heard the noyse of some that were comming in, moistned her eyes with spittle as if she had wept for me, and howling out, called upon my name, and so went out of the roome : but if I could catch them.

Clotho. Threaten not too much now, but away your selfe : for it is time you should be brought to the barre.

Megapenthes. And who dare be so bold, as to give sentence against a King ?

Clotho. Against a King, no man : but against a dead man, Rhadamanthus will doe it, whom you shall quickly finde to be just, and one that will give every man his due : but now make no longer stay.

Megapenthes. Sweet destinie, make me a private man, make me a poore man : nay, make me a slave instead of a formerly King, so that I may revive againe.

Clotho. Where is the man with the staffe ? and thou Mercurie, take him betweene you, and hoysse him into the ship : for he will never come of himselfe.

Mercurie. Come Runaway : follow mee now : take him to thee, Ferry-man, and make him sure to the maine Mast.

Megapenthes. By right I ought to sit in the best place.

Clotho. Why so ?

Megapenthes. Because when I was a King, I had ten thousand attendants to guard and waite upon me.

Cyniscus. Did not thy man Carion well then in pulling thee by the Beard, seeing thee to be such a foole ? but now thou wilt finde thy tyrannie bitter enough to thee, when thou shalt taste of this staffe.

Megapenthes. And dare Cyniscus stretch out his staffe against me, whom for the liberty of his tongue, his bitterness and sharpe reprooves, I was lately like enough to have nayled to a post ?

Cyniscus. And therefore now shalt thou be nayled to the Mast.

Mycillus. I pray you Clotho, am I no body amongst

you ? or because I am poore, must I therefore be the last that shall be shipt ?

Clotho. Who art thou ?

Mycillus. Mycillus the Cobler.

Clotho. Art thou angry because thou tarryest too long ? see'st thou not how much the Tyrant hath promised to give us, to be dismiss'd for a small time, and why should not delay be as welcome to thee ?

Mycillus. Heare me, thou best of all the fates : this kind of Cyclops curtesie can never content me, who promised, Utis shall be the last man I will eate : for whether I bee first or last, the same teeth will still be ready for me : and beside, the cause stands not with me as it doth with rich men, but rather our conditions, as they say, are in opposition one to another : the Tyrant in his life time seemed a happy man, every man stood in feare of him, every man cast his eye upon him, and he left so much gold and silver, and apparell, so many horses, banquets, beautifull boyes, and comelie women behinde him, that hee had cause to complaine, and grieve to bee distracted from them : for, I know not how, the soule is as it were glewed to such delights as these, and will not easilie be brought to leave them, after it hath been long inured to them : or rather linkt fast in some indissoluble band, which makes them mourne and lament when they are to part from them : and though upon other occasions they are bold and hardy enough, yet are they found to be fearefull and timorous, when they are to take this journey in hand, and turne still backwards like a forsaken lover, and covet to behold from a farre off what is done in the light, as this vaine man lately did, that ranne away as he was comming, and thought now to prevaile by intreating : but I had no such ingagements in my life time, no familie, no lands, no gold, no houshold-stuffe, no honour, no statues ; and therefore could not chuse but be succinct and nimble : no sooner could Atropos give me a becke, but I suddenly cast downe my cutting-knife and my patches, and the slipper that was in my hand, leapt off my seat lustily, barefoot as I was, and staid not so much

as to wipe off the blacking, but followed as fast as I could, or rather led the way : looking still forwards, and nothing behind could recall me, or make me turne againe. And in good sadnesse I see nothing amongst you but pleaseth me passing well : for in that we are all now of equall condition, and no difference betwixt man and man, it gives me a great deale of content : here is no calling for debts, no paying of subsidies, and, which is best of all, I shall not here starve for cold in the winter, nor bee troubled with sicknesse, nor be beaten by my betters : all is peace, and the world turn'd upside downe, for we that are poore doe laugh and bee merry, and the rich men lament and mourne.

Clotho. I have observed your laughter, Mycillus, this good while : what is it that hath made you so merry ?

Mycillus. Hearken then to me, most reverent goddesse : I dwelt upon earth neare unto the Tyrant, and perfectly saw all that he did, and could thinke no otherwise but that hee was a kinde of God : for when I beheld his glorious purple robe, the multitude of his attendance, his gold, his goblets beset with precious stones, and his Bedsteads of silver ; I could not but thinke him a happy man : nay, the very smoak of the dishes that were prepared for his dinner made me almost madde, so that I thought him to be more than a man, and the most fortunate of all other ; yea, to be indued with greater beauty and comelinesse than any man else, advanced by fortune the heighth of a large cubit above all other men : his gate was stately, he vaunted himselfe proudly, and all he met withall he put out of countenance. But when he was dead and spoyled of all his pompe, me thought I could not chuse but laugh at him, and much more at my selfe to see what a foole I was to admire so vile an animal, and think him happy by the smell of his platters, or fortunate for having his robes died in the blood of the Fish taken in the Laconian Sea. Moreover, when I saw Gniphon the usurer bemoaning himself, and repenting that he had not taken the benefit of his riches in his life time, but to die and never have any taste of them ; leaving them to Rhodocharis the

unthrift, who was his nearest kinsman, and next heire by the Law : I knew not how to suppress my laughter, especially, when I bethought my selfe of his pale complexion, his miserable condition, his carefull countenance, and that hee was rich onely in his fingers, wherewith he counted his talents and his millions, gathering that by little and little, which honest Rhodocharis would soon set flying : But why are we not going ? the rest wee will laugh at when we are under sayle, and shall see them mourne and weepe.

Clotho. Come in then that the Barge-man may weigh anker.

Charon. Whether goe you so fast, sirrah ? the boate is full already : tarrie there, and I will fetch thee over betimes to morrow.

Mycillus. I hope, Charon, you will not serve me so : leafe a man behind thee that is perfectly dead. I will complaine to Rhadamanthus, beleeeve it : Lord, what ill lucke have I : they are all upon their way, and I am left here alone by my selfe : I cannot doe better than to swimme after them, for I am out of danger of drowning being dead already, and the rather, because I have never an halfe-penny to pay for my passage.

Clotho. What meanest thou by that, Mycillus ? tarry I say, it is not lawfull for thee to passe over in such a fashion.

Mycillus. But for all that, I may hap to get over as soone as you.

Clotho. It may not be so : therefore let us make towards him, and take him aboard : helpe, Mercurie, to hoist him to us.

Charon. Where shall he sit now hee is here ? for you see the barge is as full as it can hold.

Mercurie. If it please you upon the shoulders of the tyrant.

Clotho. That will do wondrous well, Mercurie, in faith ascend therefore, and bestride the necke of this notorious villaine, and let us be gone with speed.

Cinyscus. Charon, I cannot chuse now, but deliver the

truth unto you, half-pennie I have none to pay for my fare, and nothing left mee but this scrip which you see, and this staffe : but if you will have any service at my hands, either to cast out water or handle an oare, I am readie for it : and I hope you will not be offended, if you finde mee sufficient and able to rowe.

Charon. Let us have thy helpe then, and that shall be all I will crave of thee.

Cyniscus. Shall wee have never a call of encouragement all the way we goe ?

Charon. By all means if thou knowest any marriners song fit for the purpose.

Cyniscus. I know many, Charon, of that kinde, but heare is such crying and howling that it cannot be heard. The rich men : Alas for my goods : alas my lands : woe is mee what a house have I left behinde me ? how many talents shall my heire have of mee to squander away idlie : alas, alas, for my yong children : who shall gather the grapes of the vines I set the last yeare ?

Mercurie. But, Micyllus, hast thou nothing to lament for ? no man must passe this Ferrie without teares.

Micyllus. Away, away, I have no cause in the world to lament, if I may have a good passage.

Mercurie. Yet let mee heare thee crie a little for fashion sake.

Micyllus. Why you shall, Mercurie. If you will have it so : Alas for my leather-patches : alas for mine old slippers : alas for my rotten shoes : wretched man that I am, I shall never more sit without victuals from morning to night : I shall never more goe unshod and halfe naked in the winter, nor my teeth chatter in my head with cold : who shall have my cutting knife ? who shall have mine awle ? I thinke I have done well for my part, for wee are almost got to the shoare.

Charon. Come on my masters, first pay mee your fare before you goe any further : you, and you, and you : so, I have all now but of Micyllus : come sirrah, give mee an half-penny from you.

Micyllus. I hope, Charon, you do but jest ; or, as they

say, write in the water, do you hope to have a half-pennie from Micyllus? why man, for my part I know not a half-pennie whether it be round or square.

Charon. A rich voyage, I have made a good daies worke of this : but away, that I may go backe to fetch the horses, oxen, dogges, and other creatures that are to be transported.

Clotho. Bring them with you, Mercurie, and I will passe over to the further side of the river to bring along with me Indopates, and Herimathres two Syrians, who are dead in fight one against another about the limits of their lands.

Mercurie. Come my masters, on afore, or rather all in order follow mee.

Micyllus. O Hercules, how darke it is? where is now the beautifull Megillus? or how should a man know here which is the fairer creature Phrine or Simmiche? all are alike, and all of one colour : nothing is either faire or more faire : my thred-bare coate which I lately thought to be such a poore wearing, is now as much respected as the Kings purple roabe, for they are both un-apparant, and drencht in the same degree of darknesse : but Cyniscus where art thou?

Cyniscus. I tell thee I am here, Micyllus, and if thou wilt let us goe together.

Micyllus. With all my heart : give mee thy hand, and tell me good Cyniscus, for thou hast beene initiated into the Eleusinian ceremonies, do not they much resemble the manner of this place?

Cyniscus. As right as may bee : but see here is one comming towards us with a torch in her hand : what a terrible grimme countenance shee hath : is it not one of the Furies?

Micyllus. It should seeme so by her shape.

Mercurie. Here, Tisiphone : take these with thee, in number a thousand and foure.

Tisiphone. I can tell you, Rhadamanthus hath tarried for you this good while.

Rhadamanthus. Bring them neare Furie, and doe thou

Mercurie make a proclamation, and call them by their names.

Cyniscus. Good Rhadamanthus, for thy deare fathers sake, let mee be the first that shall be examined.

Rhadamanthus. Why so ?

Cyniscus. I have occasion to accuse some of the companie, of misdemeanours committed by them in their life time : and my testimonie will not be taken, untill it be first knowne what I am my selfe, and in what manner I have led my life.

Rhadamanthus. And who art thou ?

Cyniscus. Cyniscus good sir, by profession a Philosopher.

Rhadamanthus. Come neare then, and be the first that shall undergoe our sentence : call his accusers.

Mercurie. If any man have any thing to say against Cyniscus let him come into the Court : no man appeares : but yet, Cyniscus, this is not enough : strip your selfe that wee may see, what markes you have upon you.

Cyniscus. Doe you thinke I have beene burnt with a hot iron ?

Rhadamanthus. Looke how many evils any of you have committed in his life time, so many spots will appeare upon his soule.

Cyniscus. Looke then for I am starke-naked : see if you can finde any of those markes upon mee.

Rhadamanthus. This man is cleare all over, unlesse for three or four spots that are very dimme and hard to be discerned : but what is the reason of this ? I finde here prints and markes where thou hast beene burnt, and yet I know not how they are smitten out and wiped away againe : how comes this to passe Cyniscus ? or by what meanes art thou made so cleare ?

Cyniscus. I will tell you, at the first I was evill for want of good breeding, and by that means procured my selfe so many markes : but as soone as I began to study Philosophie, by little and little, the spots, were all worne off my soule.

Rhadamanthus. You applyed an excellent and most

present remedie, depart therefore into the Ilands of the blessed, and associate your selfe with the best : but first you are to accuse the Tyrant you spake of, & then call for other.

Micyllus. There is little to be said to mee also, Rhadamanthus, and a short examination will serve my turne : for you see I am so naked already, that you may take full view of mee.

Rhadamanthus. Who art thou ?

Micyllus. Micyllus the cobbler.

Rhadamanthus. Honest Micyllus, thou art cleare indeed, and hast no tokens upon thee : goe thy way with this Cyniscus : now call the Tyrant.

Mercurie. Megapenthes, the sonne of Lacydes, come into the Court : whither dost thou turne thy selfe ? come forth I say Tyrant, thou art called : bring him in Tisiphone, whether hee will or no : now Cyniscus lay what you can to his charge, he is here face to face.

Cyniscus. I shall not need to speak much in the matter, for you will quickly find what he is, by the marks he hath upon him, yet will I open the man unto you, and in words make him known more apparantly : what villanies were committed by this varlet when he was in the state of a private man, I will not trouble you withall : but when he woone to himself the love of slanderous & desperate ruffians, & advanced by their gard, made himself Tyrant over the city, hee put to death above ten thousand persons without judgment, & confiscated all their goods, by which meanes having attained to riches infinite he suffered himselfe to be free from no kinde of filthinesse, but practised all crueltie and villanie against the poore Citizens : Virgines hee deflowred, yong men he unnaturally abused, and lewdly insulted over all his Subjects : his scornefulnes, pride, & insolent carriage towards all that came neare him, were so notorious, that it is not possible you should take so much punishment of him, as he deserves : a man might as safely behold the Sun with open eyes, as looke upon him : who can expresse the strange kinde of torments he devised to satisfie his cruelty, from which his nearest familiars could

not be free : and that this my accusation is not fained, or frivolous ; you shall presently understand, if you will call before you the men whom hee hath murthered : but see, they are all in place without any call, and stand so thicke about him, that they are ready to stifle him. All these, Rhadamanthus, have been put to death by this murtherer : some were laid hands on, because they had faire women to their wives : some, because they grieved to have their children taken from them to be abused : some, because they were rich : and some, because they were discreet understanding men, and could not brooke his proceedings.

Rhadamanthus. What say you to this sir knave ?

Megapenthes. The murthers that are objected, I acknowledge my selfe guilty of : but for the rest, the adulteries, the abusing of young men, and the deflowring of maidens, Cyniscus hath belyed mee in them all.

Cyniscus. I will bring good witnesse, Rhadamanthus, to prove it.

Rhadamanthus. What witnesse canst thou bring ?

Cyniscus. Call hither Mercurie, his lampe, and his bed : they will testifie when they come, what they know by him.

Mercurie. The bed, and the lampe of Megapenthes, come into the Court, you have done well to appeare.

Rhadamanthus. Declare your knowledge against this Megapenthes, and let the bed speake first.

The Bed. What Cyniscus hath objected against him, is nothing but truth : for I am ashamed, Lord Rhadamanthus, to deliver what he hath done upon me.

Rhadamanthus. Your testimony is good, though you cannot indure to publish it : now Lampe, what say you ?

The Lampe. What was done by him in day time, I have nothing to doe withall ; for I was not present : but what he did or suffered in the time of night, I abhorre to speak of : many things I saw not fit to be uttered, the villanies he committed were so monstrous as exceeded all measure, so that oftentimes I would not suck in any oyle willingly, because I would have beene glad to be put out, yet would

he bring me nearer of purpose to see what he did, seeking to pollute my light by all the meanes he could.

Rhadamanthus. This is enough : now sirrah, put off your purple roabe, that I may see how many spots you have : good god, he is all of the colour of clay, mark't all over blacke and blew, with spots from top to toe : what punishment shall we have for him ? shall he be cast into Pyriphlegeton, or delivered up to Cerberus ?

Cyniscus. Neither : but if it please you, I will devise a fit and a new kinde of torture for him.

Rhadamanthus. Tell mee what it is, and I will bee most thankfull to thee.

Cyniscus. I thinke it be a custome among you, that the dead should drinke of the water of Lethe.

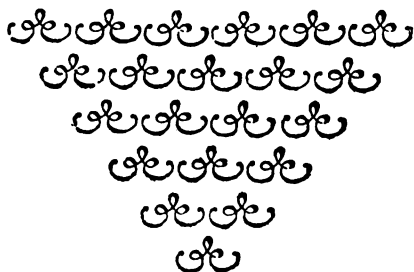
Rhadamanthus. True.

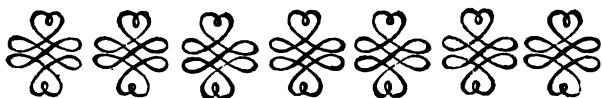
Cyniscus. Let him be the onely man that shall bee deprived of that draught.

Rhadamanthus. And why ?

Cyniscus. It will be torment enough for him to remember what a fellow hee hath beene, how powerfull in his life time, and to thinke upon his delights then.

Rhadamanthus. You say well, and this sentence shall passe upon him : let him be carried to Tantalus, and there bound, that he may remember what he did when he was alive.





CHARON

OR,

THE SURVEIORS

Mercurie. **W**HY laughest thou Charon? and why hast thou left thy barge to put thy selfe into the light of the day, that never yet hadst any thing to doe in these superiour parts?

Charon. O Mercurie, I had an intollerable desire to see the passages of mans life, and how they bestowed themselves therein, and what they are bereft of, that they all make such pitifull moane, when they come to us, no man is able to crosse the streame without abundance of teares. This put me on (as did the youthfull Thessalian) to begge a play-day of Pluto for once, that I might have leave to see what is done in the light: and here my good fortune is to meete with you, who I know will bee my guide, and walke the round with me, to shew me all things: for nothing is unknowne to you.

Mercurie. Faith Ferry-man, I cannot a while to goe with thee now: I am upon a businesse to Jupiter that concernes mankind; and you know how passionate hee is in his humour: and I feare, if I should stay longer than my time, he would leave me to you for good and all, and put me into perpetuall darkenesse: or serve me as sometime he did Vulcan, kicke me out of heaven by the head and shoulders, and so lame me with the fall, that all the gods may laugh at my limping when I fill him out wine.

Charon. And wil you then let me goe up and downe like a vagabond upon earth, that am your friend, your Ferrymate and fellow conductor? remember your selfe, honest sonne of Maia, that I never wisht you to doe so much as cast water out of the boate, or take an oare in hand, as long as you were with mee, though your bones bee bigge enough to worke: all that you did there, was to lie along upon the hatches, and sleep till you snort again, or get some dead body or other to find you talk by the way: when I, an aged man, am faine to play the sculler my self, and labour at it both hands at once: but good Mercurie, for thy good fathers sake, leave mee not so; shew mee all that is done in this life, that I may see somewhat before I goe downe againe: for if you forsake me, I shall be in no better case than a blinde man: and as they stumble and fall in the darke, so shall I be doated in the light: and therefore doe thus much for me, sweet Cyllenius, and whilest I live, I will bee your servant.

Mercurie. This will cost me a swinging, I am sure of it, and the hier of my directions I know will not be paid me under a boxe on the earth: notwithstanding, I will doe it for thee: for who can refuse a friend in a case of such necessitie? but Ferry-man, for you to have a perfect sight of all things, is altogether impossible: it would require many yeares tarriance to attaine it: and then would Iupiter send hue and crie after me, as if I were runne away from him, and thou shouldst be sure to bee put out of office from having any thing to doe with the workes of death. Plutoes Kingdome would be impoverished for want of dead people, and Æacus the rent-gatherer would bee quite out of heart, if hee should receive no halfe-pence all that while: but for the principall matters now in action, I will doe what I can to procure you a sight of them.

Charon. Please your selfe, Mercurie, you can best tell what you have to doe: for I am a meere stranger upon earth, and know nothing.

Mercurie. The only way is this, Charon, to get up to some high ground, and from thence looke about us to see what is done if it were possible for thee to step up to

heaven, I should thinke my labour well bestowed, for thence, as out of a watch-towre, thou mightest have a perfect sight of all things : but because it is not lawfull for thee, that hast beene continually conversant with ghosts, and grisley spirits to approach the pallace of Jupiter, wee must looke out some high mountaine or other fit for our purpose.

Charon. You know, Mercurie, what I have beene wont to say to the company, when wee were on shipboard together : for if any storme arose that crost our course, and made the waters grow rough and troublesome, then though none of them knew what to say, yet one would crie, strike saile, another let loose the halser, another runne with the weather : But I bid them all hold their tongues, for I know best what I have to doe : so must you now, Mercurie, do even what you will your selfe : you shall be the pilot, I the passenger : and sit quietly ready to doe you service.

Mercurie. Well said, and I will thinke upon somewhat that is to be done, and finde out some convenient spie-place or other for us : let mee see, will not Caucasus do well ? or Parnassus, for that is the higher of the two : or Olympus, higher than them both ? and now I looke upon Olympus, a project comes in my pate that may serve our turnes well : but you must take some paines then, and helpe mee with your labour.

Charon. With all my heart, do but command, and I will toile as long as I am able to stand.

Mercurie. The Poet Homer saith, that the two sonnes of Aloeus, when they were but children, devised a tricke to teare up mount Ossa by the roots, and clap it upon the top of Olympus, and Pelion upon that againe, supposing these three mountaines would make a ladder long enough to helpe them up to heaven : but they were younglings and wanted wit, and therefore smarted for their presumption : but we having no ill intent against the gods, me thinkes might bee bold to frame such a building and tumble those mountaines one upon another, to make the place higher for us, that we may see the better.

Charon. Alas Mercurie, wee are but two of us, and how should we be able to carrie Pelion, or Ossa betweene us ?

Mercurie. And why not Charon ? we are gods, and doest thou thinke us weaker than those sillie infants ?

Charon. Not so, but I thinke the doing of it to be a worke that surmounts all possibilitie.

Mercurie. In your conceit, Charon, for you are a sillie fellow, and have not beene conversant with the poets : but honest Homer with onely two verses, will make heaven passable presently, and heape mountaine upon mountaine with a trice : and I wonder you should thinke this so hard a matter that know Atlas so well, who being but a lone man, yet carryeth the pole upon his shoulders himselfe, wherein all we are contained : and it may be you have heard of my brother Hercules, how hee sometime tooke Atlas office out of hands, whom hee eased of his burden, and undertooke it himselfe.

Charon. I have heard as much, but whether it be true or no, Mercurie, you and your Poets looke to that.

Mercurie. Doest thou make any question of it, Charon ? as if wise men would trouble themselves to write lyes : wherefore let us first poise mount Ossa out of his place, for the verse begins with that first, and so did our artsmaster Homer, and then set shadie Pelion on the top of Ossa : see you not how easily and poetically we have brought this to passe ? goe to now, I will get up first, and see whether it be high enough to serve our turnes ; or that wee must lay on more. Alas, alas, we are but in a vale yet, scarce got up to the skirt of heaven, for Eastward I hardly have sight of Jonia and Lydia : and on the West part, I can see no more but Italy and Sicily : and Northward, onely the parts about the river Ister : and this way, Crete is hardly to be discerned : wee must to worke againe Ferry-man, and fetch mount Oeta hither also, and thou set Parnassus upon the top of them all.

Charon. Let us doe so then : but beware wee make not our foundation too weake, being of so wonderfull a heighth, lest it and we tumble all downe together, and

make a wofull experiment of Homers Architecture, if we breake our neckes in the service.

Mercurie. I warrant thee, all shall be sure enough ; bring mount Oeta hither : now let Parnassas bee set uppermost, and I will once againe ascend. O brave, I see every thing : doe thou come up to now.

Charon. Give me thy hand, Mercurie, and helpe me, for it is no small pile you are to place me upon.

Mercurie. Why, Charon, you will needes have a sight of all : and you cannot both see all, and stand on sure ground to : here, hold my hand, and take good footing : well done, now thou art mounted as well as I ; and because Parnassus hath a forked top, either of us will get upon one, and there seate our selves : looke round about thee now, and behold everything.

Charon. I see a great deale of earth, and a huge lake running about it, and mountaines and rivers, much bigger than Cocytus, or Peryphlegethon, and men to : but they are very little ones, and certaine dennes of theirs.

Mercurie. Those are Cities man, which thou thinkest to be dennes.

Charon. Know Mercurie, that for all this I am never the better : our labour is all lost in dragging Parnassus from Castalia, and Oeta, and the rest of the mountaines.

Mercurie. How so ?

Charon. I can see nothing perfectly from such a heighth ; and my desire was, not only to see mountaines and Cities, as they are described in a mappe, but to see the men themselves, and what they doe, and heare what they say : as I did, when at our first meeting you found mee laughing, and ask't mee what I laught at : for then I heard a thing, which made mee exceeding merrie.

Mercurie. What was that ?

Charon. A man was invited by one of his friends, I thinke to supper : and promised faithfully to be with him the next day : no sooner was the word out of his mouth, but a tilestone, loosened by some mischance, fell off the house upon his head, and killed him, and I could not chuse but laugh to see what ill lucke he had to breake his

promise : and now I thinke I must be faine to creepe downe againe, that I may see and heare the better.

Mercurie. Be patient and I will have a plaister for this also, and make your sight sharpe enough I warrant you, I can fetch a charme out of Homer will do the deed : and when I have said the verses, looke that thou be darke no more, but quick sighted.

Charon. Pronounce them then.

Mercurie. *The darknesse from thine eyes I now remove,
That thou maist know both men and gods above.*

Charon. Whats this ?

Mercurie. Dost thou see yet ?

Charon. Exceeding perfectly : Lynceus himselve is but a bussard to mee : now proceed to your direction, and answer to such questions as I shall aske of you : but will you give mee leave to propose them in Homers stile, for I would have you know, I am not altogether so unlearned as you imagine ?

Mercurie. I pray thee how cam'st thou to know any thing of his, that art but a boat-man and tyed to thy oare ?

Charon. Upbraid mee not I pray you, with my profession : for when I transported him at his death, I heard him pronounce many verses, of which I have kept some in my remembrance to this day : by the same token a foggie storme had like to have cast us all away : for as hee was singing (an unluckie poeme for sailers, wee may say) how Neptune gathered the clouds, and stirred the seas with his trident like a ladle in a pot, how hee raised all the windes and tumbled all the waves together, a suddaine tempest with a darknesse fell upon us that had like to have overturned our boate, and made him so seasicke that hee vomitted up a great deale of his poeme, with his Scylla, his Charybdis, and all his Cyclops.

Mercurie. Then thou mightest easily keepe some for thy selfe, when thou sawest him to lay about him so lustilie.

Charon. Now tell mee

*What bigge-bon'd man is this, so strong and tall,
By head and shoulders overtopping all?*

Mercurie. This is Milo, the Champion of Craton, so much magnified by the Grecians for bearing a bull upon his backe, thorow the Olympian race.

Charon. How much greater cause have they to magnifie mee, that must shortly hoise up Milo himselfe when hee comes to us, and put him into a little boat, after hee hath beene foiled by that invincible Antagonist, death, who shall trip up his heeles, and give him a fall he knowes not how? then will hee crie and lament to us, when hee remembers the garlands and acclamations that have beene made on earth for him, though he now strut it out like a brave fellow, admired onely for carrying of a bull: but what may we thinke of him Mercurie? that he ever had any thought of death?

Mercurie. How should hee remember death, that is in the prime of all his strength?

Charon. Let us then leave him: for we shall laugh enough at him hereafter, when wee have him on ship-board, not able to carrie the weight of a gnat, much lesse to weild a bull: now tell mee what stately majesticall person this is, for by his habit hee should not be a Grecian.

Mercurie. It is Cyrus, Charon, that formerly raigned over the Medians, and at this time King of the Persians: he lately vanquished the Assyrians, and brought Babylon under his subjection, and is now preparing an armie against Lydia, to subdue Cræsus, and make himselfe King over all.

Charon. And where is that Cræsus?

Mercurie. Looke that way towards the great Castle compassed with a triple wall: that is Sardis, and there you may see Cræsus sitting upon a bed of gold talking with Solon the Athenian: shall wee listen to heare what they say?

Charon. By all meanes.

Cræsus. O thou Athenian stranger, thou hast seene my riches and my treasure, the abundance of gold I have yet unwrought, and the costly furniture of my pallace: tell me now what man thou thinkest to be most happie.

Charon. What will Solon say to this?

Mercurie. Take you no care for that Charon, for hee will answer him bravely :

Solon. O Cræsus, fortunate men are few, but of all I know, I thinke Cleobis and Biton to be the most happy, that were sonnes of a woman priest.

Charon. Hee meanes the two Argives, that dyed together after they had drawne their mother in her chariot to the Temple.

Cræsus. Be it so : put them in the first place of happinesse : but who shall be the second ?

Solon. Tellus the Athenian, who led an honest life and died in defence of his countrie.

Cræsus. Thou base beggarly fellow : dost thou not hold mee to be a happie man ?

Solon. I know not yet, Cræsus, what to say of that till you come to the end of your time, death is the true touchstone of happinesse, and a continuance of prosperitie to the end of life.

Charon. God-a-mercie, Solon, that thou art not un-mindfull of us, but makest the paying of their fare the true Judge of felicitie : but who doth Cræsus now send out from him, and what is it they beare upon their shoulders ?

Mercurie. Plates of gold, to consecrate as an offering to Apollo in liew of his Oracles, which will shortly bring him to ruine : for the man is overmuch addickt to vaticination.

Charon. Is that shining thing gold, that glitters with a pale ruddie colour ? I have heard much of it, but I never saw any before.

Mercurie. That renouned name it carries, and this is it that men so fight for.

Charon. I cannot see what goodnesse is in it : onely it lades them shrewdly that carrie it.

Mercurie. Little dost thou know the warres that have beene made for it, the treacheries, the robberies, the perjuries, the murthers, the imprisonments, the long voyages, the trafficks and the slaveries.

Charon. For this, Mercurie, that lookes so like brasse ? for brasse I am well acquainted with : you know I receive a halfe-pennie of everie man that crosseth the ferrie.

Mercurie. True, but brasse is common, and therefore not in so great request : for they that worke in the mines, must digge a great depth to finde a little of this : for it growes in the earth, as lead and other mettals doe.

Charon. O the madnesse of mankind to be so besotted with such a pale and ponderous kinde of mettall !

Mercurie. Solon you see doth not so much doate upon it, for hee derides Cræsus, and all his barbarous ostentation : but it seemes he is to say somewhat more unto him : let us therefore harken what it is.

Solon. I beseech you, Cræsus, tell mee whether you thinke Apollo hath any need of these plates.

Cræsus. Yes verily for hee hath not such an offering in Delphus.

Solon. Do you thinke you shall adde any happinesse to the god, if beside the rest of his riches, you furnish him with these plates also ?

Cræsus. I think I shall.

Solon. Beleeve mee, Cræsus, you make heaven a poore place indeed, if they must be faine to send to Lydia for gold when they lacke it.

Cræsus. And where is there so much gold in any place, as amongst us ?

Solon. Doth not iron grow in Lydia ?

Cræsus. Not at all.

Solon. Then you want the better mettall.

Cræsus. What, iron better than gold ?

Solon. If you will answer mee with patience, it shall plainly appeare so.

Cræsus. What is your question, Solon ?

Solon. Which are the better, they that save others, or they that be saved ?

Cræsus. They that save others.

Solon. Then if Cyrus bring an armie against the Lydians, as they say hee will, shall your souldiers fight with golden swords, or is iron fitter for their purpose ?

Cræsus. Iron no doubt.

Solon. I, were it not for iron, your gold might be carried captive into Persia.

Cræsus. Forspeake us not, I pray you.

Solon. God forbid it should be soe : but then you must needs confesse iron to be the better.

Cræsus. Should I then consecrate iron plates, and revoke my gold againe ?

Solon. Hee hath as little need of your iron : but be it brasse or gold you dedicate, it will come to some mens hands one day, that will make rich use of your offering, for either the Phocens, or the Bœotians, or the Delphians themselves or some sacrilegious tyrant or other, will make good prise of them : god doth little regard your gold workes.

Cræsus. Thou art ever quarrelling and grumbling at my riches.

Mercurie. Thou see'st, Charon, the Lydian King cannot away with his plaine dealing, nor indure to have the truth told him : but hee shall have good cause to remember Solon shortly, when hee shall be taken captive by Cyrus, and cast upon a pile of wood to be burnt : for I lately heard Clotho read over her booke of destinies, and among the rest this was also written, that Cræsus should be taken prisoner by Cyrus, and that Cyrus should be slaine by yonder Queene of the Massagetes : dost thou not see that Scythian Ladie there, that rides upon a white horse ?

Charon. Yes.

Mercurie. That is Tomyris : shee shall cut of the head of Cyrus, and cast it into a vessell full of blood : dost thou not also see his sonne, that yong man with him ? that is, Cambyses, who shall raigne after his father, and failing of his enterprises every way in Lybia and Æthiopia, in the end shall die mad, after they have killed Apis.

Charon. O most ridiculous follie ! now, who dare looke upon them when they are in their ruffe ? or who would beleeve, that so soone after, the one should be taken prisoner, the other have his head cast into a vessell of blood ? but who is this, Mercurie with the purple cassock buckled about him, and a diademe upon his head, to whom his cooke delivers a ring, cut out of a fishes bellie, taken in the sea ? hee is sure some King at the least.

Mercurie. Well spied out, Charon, for thou hast now found Polycrates, the tyrant of the Samians, the happiest man alive : yet his servant Mœandrius, that stands there by him, shall betray him into the hands of Orætes, who shall hang him upon a gibbet : and thus shall the wretched man fall from his happinesse in a moment : this I also heard from Clotho.

Charon. Bravely done, Clotho, serve them all in their right kinde, cut off their heads, hang them up, that they may know themselves to be but men : let their advancement be onely to make their fall the more bitter : how I shall laugh to see them all naked in my little boat, and bring with them neither purple, diademe, nor bed of gold.

Mercurie. Enough of these : now behold the actions of ordinary men, Charon, of which thou seest some are sailers, some souldiers, some lawyers, some plough-men, some usurers, and some beggers.

Charon. I see a confused throng of sundrie sorts of people, and a life full of vexation and trouble, and their cities like hives of bees, in which every bee hath a particular sting to himselfe, wherewith he girdeth him that is next him, and some among them, that like waspes spoyle and oppresse the weaker : but I see a multitude of somewhat else, obscurely hovering about them : what may they bee ?

Mercurie. They are hopes, Charon, and feares, and follies, and covetousnesse, and angers, and hatreds, and the like : of which, follie, and hatred, and anger, and jealousy, and ignorance, and povertie are mixed among them, and dwell in the citie with them : but feares and hopes flie aloft : the one when it falls upon them, makes them amazed, and sometimes glad to keepe close, but the hopes still flie over their heads : and when a man thinkes to have sure hold of them, they take their flight and are gone, leaving them gaping after them, as you have seene Tantalus below after the water : But if you looke more narrowly, you shall see how the destinies have spunne every man a spindle above, from which they all hang by slender twines : doe you not see little threds as small as

spiders webbes comming downe to everie man from the spindles ?

Charon. I see a slender threed for every man : but many of them crosse from one to another, and goe in and out like a nett, this to him, and the same againe to another.

Mercurie. So it must bee, Ferriman : for it is this mans destinie to be kild by him, and hee by another : this man must be heire to him that hath the shorter thread, and another againe to him : this is the reason of that crossing : do you not see how little a line they all hang by ? and he that is drawne on high, shall the sooner downe againe by the breaking of the thread, when it is not strong enough to hold his waight, and make a great noise in the fall : whereas hee that is drawne up but little, though he fall, it shall be without noise, for his next neighbour shall hardly heare it.

Charon. This makes mee laugh indeed, Mercurie.

Mercurie. It cannot be exprest in words, Charon, how much they deserve to be derided, especially to see how earnest they are upon it, and yet they must be gone in the midst of their hopes when they are clapt in the necke by honest death, who you see, hath many messengers and officers attending upon him for that purpose, as chilling agues, burning feavers, consumptions, inflammations of the lungs, swords, theeves, poysons, Judges, and Tyrants : yet none of all this comes in their heads as long as they are in health : but when once they fall sicke, then they crie, alas, alas, woe is mee, what shall I doe : whereas if at the first they did consider with themselves that they are mortall, and were to bestow but a little time as strangers in this life, and so to depart againe, as out of a dreame, leaving all earthly things behinde them, they would live more temperately, and take their deaths more patiently : but now because they hope after a perpetuities of things present, when the officer comes to call them, and takes them aside, and fetters them fast with some fever or consumption, they grieve and take on at their departure, because they never dreamed of such a separation : what

would hee doe, thinke you, that is busie in building him a new house, and hastens his workmen forward as fast as hee can, if hee knew it should hasten his end also, and that as soone as he raised the rooffe, hee was to be gone, and leave his heire to enjoy it, himself, miserable man, not once making a meale in it ? or he that is jocund because his wife hath brought him a male child, and feasts his friends for joy, and sets the fathers name upon him, if hee knew the child should die, as soone as hee came to seven yeares of age ? do you thinke hee would take so great comfort in his birth ? the reason is, because they take great notice of him that is fortunate in his child, if he prove to be a Champion, and get the mastrie in Olympus : but if their next neighbour carrie a child to buriall, they never thinke upon it, nor what webbe hee hung by : thou seest also many, that strive and contend for the limits of their lands, and that gather and heape up riches in abundance, yet before they can take benefit of them, are called aside by those messengers and officers I before told you of.

Charon. I see all this : and muse in my selfe what pleasure they take in this life, and what that is, they are so loath to leave behinde them.

Mercurie. If a man should examine the state of their Kings, who are thought to attaine the highest degree of happinesse (excepting onely the uncertaintie of fickle fortune) hee shall finde them filled with more vexation than pleasure : as feares, troubles, hatreds, trecheries, angers and flatteries : for to them all these are incident : I omit their sorrows, sicknesses, and misfortunes, which domineer over them in equall authoritie : than if their condition be so ill, you may easily conjecture how it fares with private men.

Charon. I will tell you, Mercurie, my concept, and what I thinke men, and their whole manner of life, are most like unto : I have often seene those bubbles that rise now and then by the fall of water out of some spring : I meane those swelling things whereof froth is engendred : and I have noted that some of them are small, which break quickly and are soon dissolved : some againe last longer

and by the addition of others grow bigger and bigger till they swell to a great height : yet in the end they burst also : for it cannot be avoided : such is the life of man, they are all puft up with winde, some more, some lesse : some have a short continuance of swelling : and some vanish as soone as they are risen : but all must needs burst in the end.

Mercurie. Well said, Charon, thou hast made as good a comparison as Homer, for he likens the generation of men to the leaves of trees.

Charon. They are no better, *Mercurie*, and yet you see how busie they are, and what a stirre they make in striving for dignities, honours and possessions, which they must all leave behinde them, and bring but one poore halfe-pennie with them when they come to us : what if I should call aloud unto them, now wee are got to such a height, and exhort them to abstaine from their vaine imployments, and to live, as having death alwaies before their eyes, and say unto them, O foolish men, why do you bestow your time upon such trifles ? mis-spend not your travels to so ill purpose : ye shall not live for ever : nothing you here affect can be perpetuall neither shall any man bring any of it away with him at his death, but of necessitie he must come starke naked, and leave his house, his land, and money behinde him, to be for ever in the possession of others, and subject to the changes of many masters : if I should proclaime this and the like amongst them, out of a place whence all might heare mee, do you not thinke it would do a great deale of good, and make them more warie in their carriage ?

Mercurie. O honest Charon, little dost thou know how they are bewitched with ignorance and error, and their eares so stopt, that they can hardly be boarded open with an awgar : Ulysses could not make his followers eares more fast with waxe from hearing the Syrens : you may breake your heart with calling before they will harken to you : for look what vertue the water of Lethe hath with you, the same operation hath ignorance with them : yet there are some few amongst them that will suffer no waxe to

be crammed into their eares, but are attentive to the truth, see perfectly how the world goes, and able to judge of it accordingly.

Charon. What if I call to them ?

Mercurie. It were bootlesse to tell them what they know alreadie : you see how they stand aloofe off from the multitude, and deride their actions, taking no contentment in them : perceive you not how they are upon consultation to turne fugitives out of this life, and runne to you ? for they are hated of all men because they reprove their ignorance.

Charon. Well done honest hearts : but Mercurie mee thinkes there be but few of them.

Mercurie. These are all : let us now downe againe.

Charon. One thing more, Mercurie, I desire to heare from you : let mee know but that, and you shall make your guidance compleat : I would faine see the places where dead bodies lye when they are cast into the earth.

Mercurie. They are called monuments, Charon, and tombes, and sepulchers : dost thou not see those heapes of earth that are cast up before their cities ? and the pillars, and the Pyramides ? those are all store-houses and receptacles of dead carcases.

Charon. But why do they crowne those stones with garlands, and annoint them with sweet ointments ? some make a great pile of wood before those heapes of earth upon which they burne costly and delicate banquets : and digge a pitt in the earth, into which they powre, as I suppose, wine, and honey mixt with it.

Mercurie. Beleeve mee Ferriman, I do not know what good all this can doe to them that are in hell : but perhaps they are perswaded, the soules below, come up againe to feed upon the savour, and smoake of the feast as they flie about it, and to drinke of the liquor in the pit.

Charon. They eate or drinke, whose sculls are withered & dried up ? but I am a foole to say so much to you that conduct them every day, and know it impossible for them to get up againe when they are once under the earth : I were in a poore case then indeed, and should have some-

what to doe, if I were not onely to bring them downe,
but also carry them up againe to drinke : O vaine men
and ignorant, not knowing upon what termes the state of
dead and living men depend, nor the manner of our beeing,
where

*No difference is, but all is one
Whether they have Tombes or none,
Poore Irus of as great a birth
As Agamemnon under earth :
Thersites hath as good a feature
As Thetis sonne that comely creature.
All emptie skulls naked and drie
In Asphodelus meadows lie.*

Mercurie. O Hercules, what a deale of Homer haſt thou
pumpt up together ! but now thou haſt put it into my
head, I will ſhew thee Achilles tombe : ſee where it ſtands
upon the ſea ſhoare : for that is the Trojan Sigeum, and
over againſt it is Ajax entombed in Rhætium.

Charon. Theſe are no ſuch great monuments, Mer-
curie : but now let mee ſee thoſe famous cities we have
heard of below, as Ninus, the citie of Sardanapalus, and
Babylon, and Mycene and Cleonæ, and the citie of Troy :
for I remember I have transported many a man from
thence : tenne yeares together I had no time to draw up
my boat into the dock, nor once to make it cleane.

Mercurie. Ninus, ferriman, is utterly vaniſht, no token
of it remaining, neither can any man tell where it ſtood :
but Babylon you may ſee yonder, the citie that hath ſo
many towres, and takes up ſo great a circuit of ground,
ſhortly to be ſought after as well as the other : as for
Mycenæ and Cleonæ, I am aſhamed to ſhew them, and
eſpecially Troy : for I know when you are got downe
again, you will have a bout with Homer for magnifying
them ſo much in his verſes : yet in former time they have
beene famous places, though now decayed, for cities muſt
die, Ferriman, as well as men : and which is more to be
admired, even whole rivers are periſhed from having any

beeing : Inachus hath not so much as a sepulchre to be seen in all the countrie of Argos.

Charon. Alas good Homer, that thou shouldst commend them so highly, and set them forth with such stately titles, a sacred Ilium, spacious Ilium, beautifull Cleonæ : but whilst wee are busie in talke, who are they that are fighting yonder, and kill one another so desperately ?

Mercurie. There thou seest the Argives and Lacedæmonians in battell, Charon, and Othryades their captaine, halfe dead and writing downe his owne name, as a trophie of the victorie.

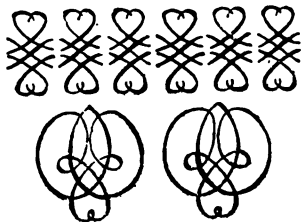
Charon. What do they fight for, Mercurie ?

Mercurie. For the same countrie they fight in.

Charon. O grosse ignorance : they know not, that although every man amongst them had as much as all Peloponnesus in his possession, yet Æacus would allow no more, than a plot of a foote broad for a man to abide in : and this countrey must often be plowed up by man after man, which many times with their plow shares shall turne up trophies out of the depth of the earth.

Mercurie. This must be so : therefore now let us downe againe and depart : I, to the businesse I was sent about, thou to thy boat, and I will bring thee passengers, as spedily as I can.

Charon. You have done mee a friendly favour, Mercurie, and I will record you for my benefactor everlastingly : for by your meanes I have got knowledge of matters appurtenant to miserable mankinde, and have seene Kings, plates of gold, sacrifices, and battels : but not a word of Charon.





LUCIAN
HIS TRUE HISTORIE

THE FIRST BOOKE

EVEN as Champions, and wraſtlers, and ſuch as practiſe the ſtrength and agilitie of body, are not onely carefull to retaine a ſound conſtitution of health, and to hold on their ordinarie courſe of exerciſe, but ſometimes alſo to recreate themſelves with ſeaſonable intermiſſion, and eſteeme it as a maine point of their practice: ſo I thinke it neceſſarie for Schollers, & ſuch as addiſt themſelves to the ſtudie of learning, after they have travelled long in the peruſall of ſerious authors, to relaxe a little the intention of their thoughts, that they may be more apt and able to indure a continued courſe of ſtudy: And this kinde of reſe will bee the more conformable, and fit their purpoſe better, if it be employed in the reading of ſuch workes, as ſhall not onely yeeld a bare content by the pleaſing and comely compoſure of them, but ſhall alſo give occaſion of ſome learned ſpeculation to the minde, which I ſuppoſe I have effected in theſe bookes of mine: wherein not only the noveltie of the ſubject, nor the pleaſingnes of the project, may tickle the Reader with delight, nor to heare ſo many notorious lies delivered perſwaſively and in the way of truth, but becauſe every thing here by mee ſet down, doth in a Comickall fashion glance at ſome or other of the old Poets, Hiſtorio-graphers, and Philoſophers, which in their writings have recorded many monſtrous and intolerable untruthes, whoſe names I would have quoted downe, but that I knew the

reading would bewray them to you. Ctesias, the sonne of Ctesiochus, the Cnidian, wrote of the Region of the Indians, and the state of those Countries, matters, which he neither saw himselfe, nor ever heard come from the mouth of any man. Jambulus also wrote many strange miracles of the great sea, which all men knew to be lies and fictions, yet so composed that they want not their delight : and many others have made choise of the like argument, of which some have published their owne travells, and peregrinations, wherein they have described the greatnesse of beasts, the fierce condition of men, with their strange and uncouth manner of life : but the first father and founder of all this foolerie, was Homers Ulysses, who tells a long tale to Alcinous, of the servitude of the windes, and of wild men with one eye in their foreheads that fed upon raw flesh : of beasts with many heads, and the transformation of his friends by enchanted potions, all which hee made the sillie Phæakes beleeve for great sooth. This comming to my perusall, I could not condemne ordinarie men for lying, when I saw it in request amongst them that would be counted Philosophicall persons : yet could not but wonder at them, that writing so manifest lies, they should not thinke to bee taken with the manner ; and this made mee also ambitious to leave some monument of my selfe behinde mee, that I might not be the onely man exempted from this libertie of lying : and because I had no matter of veritie to imploy my penne in (for nothing hath befallne mee worth the writing) I turned my stile to publish untruthes, but with an honeste minde than others have done : for this one thing I confidently pronounce for a truth, that I lie : and this I hope, may be an excuse for all the rest, when I confess what I am faultie in : for I write of matters which I neither saw nor suffered, nor heard by report from others, which are in no beeing, nor possible ever to have a beginning : let no man therefore in any case give any credit to them.

Disankering on a time from the pillars of Hercules, the winde fitting mee well for my purpose, I thrust into the West Ocean ; the occasion that moved mee to take such

a voyage in hand, was onely a curiositie of minde, a desire of novelties, and a longing to learne out the bounds of the Ocean, and what people inhabit the farther shoare : for which purpose, I made plentifull provision of victualls and fresh-water, got fiftie companions of the same humor to associate mee in my travells, furnished my selfe with store of munition, gave a round summe of money to an expert pilot that could direct us in our course, and new rigd, and repair'd a tall ship strongly, to hold a tedious and difficult journey.

Thus sailed wee forward a day and a night with a prosperous winde, and as long as we had any sight of land, made no great hast on our way : but the next morrow about sunne rising, the wind blew high, and the waves began to swell, and a darknesse fell upon us, so that wee could not see to strike our sailes, but gave our ship over to the winde and weather : thus were we tost in this tempest, the space of three-score and nineteene daies together, on the fourescorth day, the sunne upon a sudden brake out, and we descried not farre off us, an Island full of mountaines & woods, about the which the seas did not rage so boisterously, for the storme was now reasonably well calm'd : there wee thrust in, and went on shoare, and cast our selves upon the ground, and so lay a long time, as utterly tired with our miserie at sea : in the end we arose up, and divided our selves : thirtie we left to guard our ship : my selfe, and twentie more, went to discover the Island, and had not gone above three furlongs from the sea thorough a wood, but wee saw a brasen pillar erected, whereupon Greeke letters were engraven, though now much worne and hard to be discerned, importing, *Thus farre travelled Hercules and Bacchus* : there were also neare unto the place, two portraitures cut out in a rock, the one of the quantitie of an acre of ground, the other lesse : which made mee imagine the lesser to be Bacchus, and the other Hercules : and giving them due adoration : wee proceeded on our journey : and farre wee had not gone, but we came to a river, the streame whereof seemed to runne with as rich wine, as any is made in

Chios, and of a great breadth, in some places able to beare a ship, which made mee to give the more credit to the inscription upon the pillar, when I saw such apparant signes of Bacchus peregrination : we then resolved to travel up the streame, to finde whence the river had his originall : and when we were come to the head, no spring at all appeared, but mightie great vine trees of infinite number, which from their roots distilled pure wine which made the river run so abundantly : the streame was also well-stored with fish, of which we tooke a few, in taste & colour much resembling wine, but as many as eate of them fell drunke upon it : for when they were opened & cut up, we found them to be full of lees : afterwards wee mixed some fresh-water fish with them, which allayed the strong taste of the wine. We then crost the streame where we found it passable, and came among a world of vines of incredible number, which towards the earth had firme stocks and of a good growth but the tops of them were women, from the hips upwards, having all their proportion perfect and compleat : as painters picture out Daphne, who was turned into a tree when shee was overtaken by Apollo : at their fingers ends sprung out branches full of grapes, and the haire of their heads was nothing else but winding wires and leaves, and clusters of grapes : when we were come to them they saluted us, and joyned hands with us, and spake unto us some in the Lydian, and some in the Indian language, but most of them in Greeke : they also kist us with their mouthes, but hee that was so kist fell drunke, and was not his owne man a good while after : they could not abide to have any fruit pulled from them, but would roare & crie out pittifully, if any man offered it : some of them desired to have carnall mixture with us, & two of our company were so bold as to entertaine their offer, and could never afterwards be loosed from them, but were knit fast together at their nether parts, from whence they grew together, and tooke roote together, and their fingers began to spring out with branches, and crooked wiers, as if they were ready to bring out fruit : whereupon wee forsooke them and fled to our shippes,

and told the company at our comming what had betide unto us, how our fellows were entangled, and of their copulation with the vines : then wee tooke certaine of our vessels, and filled them, some with water and some with wine out of the river, and lodged for that night neare the shoare.

On the morrow wee put to sea againe, the winde serving us weakely, but about noone, when wee had lost sight of the Island, upon a suddaine a whirlewinde caught us, which turned our shippe round about, and lifted us up some three thousand furlongs into the aire, and suffered us not to settle againe into the sea, but wee hung above ground, and were carried aloft with a mightie wind which filled our sailes strongly. Thus for seven daies space and so many nights, were wee driven along in that manner, and on the eight day, wee came in view of a great countrie in the aire, like to a shining Island, of a round proportion, gloriously glittering with light, and approaching to it, we there arrived, and tooke land, and surveying the countrie, we found it to be both inhabited and husbanded : and as long as the day lasted we could see nothing there, but when night was come many other Islands appeared unto us, some greater and some lesse, all of the colour of fire, and another kind of earth underneath, in which were cities, & seas, & rivers, & woods, and mountains, which we conjectured to be the earth by us inhabited : and going further into the land, we were met withall & taken by those kind of people, which they call Hippogypians : these Hippogypians are men riding upon monstrous vultures, which they use instead of horses : for the vultures there are exceeding great, every one with 3 heads apiece : you may imagine their greatnesse by this : for every feather in their wings was bigger & longer than the mast of a tall ship : their charge was to flie about the countrie, & all the strangers they found to bring them to the King : and their fortune was then to seize upon us, and by them wee were presented to him.

As soone as he saw us, he conjectured by our habit what country-men we were, and said, are not you strangers

Grecians ? which when wee affirmed, and how could you make way, said hee, thorow so much aire as to get hither ? then wee delivered the whole discourse of our fortunes to him, whereupon hee began to tell us likewise of his owne adventures, how that hee also was a man, by name Endymion, and rapt up long since from the earth, as he was asleep, and brought hither, where he was made King of the Countrie, and said it was that region : which to us below seemed to bee the Moone, but hee bad us be of good cheare, and feare no danger, for we should want nothing wee stood in need of : and if the warre he was now in hand withall against the Sunne, succeeded fortunately, we should live with him in the highest degree of happinesse : then we asked of him what enemies he had, and the cause of the quarrell : and he answered, Phaethon the King of the inhabitants of the Sunne (for that is also peopled as well as the Moone) hath made warre against us a long time, upon this occasion. I once assembled all the poore people and needie persons within my dominions, purposing to send a Colonie to inhabit the Morning Starre, because the countrie was desart, and had no bodie dwelling in it : This Phaethon envying, crost mee in my designe, and sent his Hippomyrmicks, to meete with us in the mid-way, by whom wee were surprised at that time, being not prepared for an encounter, and were forced to retire : now therefore my purpose is once againe to denounce warre, and publish a plantation of people there : if therefore you will participate with us in our expedition, I will furnish you every one with a prime Vulture, and all armour answerable for service : for to morrow wee must set forwards : with all our hearts, said I, if it please you : then were we feasted and abode with him, and in the morning arose to set our selves in order of battell : for our scouts had given us knowledge that the enemy was at hand : our forces in number amounted to an hundred thousand, besides such as bare burthens and enginiers, and the foote forces, and the strange aids : of these fourescore thousand were Hippogypians, and twentie thousand, that roode upon Lachanopters, which is a mightie great foule, and instead

of fethers, covered thick over with wort leaves : but their wing feathers, were much like the leaves of lettices : after them were placed the Cencrobolians and the Scorodomachians : there came also to aid us from the beare starre, thirtie thousand Psyllotoxotanes, and fifty thousand Anemodromians : these Psyllotoxotans, ride upon great fleas, of which they have their denomination : for every flea among them is as bigge as a dozen elephants : the Anemodromians are footmen yet flew in the aire without feathers in this manner : every man had a large mantle reaching downe to his foot, which the winde blowing against, filled it like a saile, and they were carried along as if they had beene boats : the most part of these in fight were targetiers : it was said also that there were expected from the starres over Cappadocia, three-score and ten-thousand Struthobalanians, and five thousand Hippoggeranians, but I had no sight of them, for they were not yet come, and therefore I durst write nothing, though wonderfull and incredible reports were given out of them : this was the number of Endymions armie : the furniture was all alike : their helmets of beane hulls, which are great with them and very strong, their breast-plates all of lupines cut into scales, for they take the shels of lupines, and fastening them together, make breast-plates of them which are impenetrable, and as hard as any horne : their shields and swords like to ours in Greece : and when the time of battell was come, they were ordered in this manner. The right wing was supplied by the Hippogypians, where the King himself was in person, with the choicest souldiers in the army, amongst whom wee also were ranged : the Lachanopters made the left wing, and the aids were placed in the maine battell as every mans fortune fell : the foot, which in number were about sixe thousand Myriades, were disposed of in this manner : there are many spiders in those parts of mightie bignesse, every one in quantitie exceeding one of the Islands Cyclades : these were appointed to spinne a webbe in the aire betweene the Moone, and the Morning Starre, which was done in an instant, and made a plaine Champian, upon which the foote forces were planted, who

had for their leader, Nycterion the sonne of Eudianax, and two other associates. But of the enemies side the left wing consisted of the Hippomyrmekes, and among them Phaethon himselfe : these are beasts of huge bignes and winged, carying the resemblance of our emets, but for their greatnesse : for those of the largest sise were of the quantitie of two acres, and not onely the riders supplied the place of souldiers, but they also did much mischief with their hornes : they were in number fiftie thousand : in the right wing were ranged the Aeroconopes, of which there were also about fiftie thousand, all archers riding upon great gnats : then followed the Aerocordakes who were light armed and footmen, but good souldiers, casting out of slings a farre off huge great turneps and whosoever was hit with them lived not long after, but died with the stink that proceeded from their wounds : it is said they use to anoint their bullets with the poyson of mallows : after them were placed the Caulomycetes, men at armes and good at handstroakes, in number about fiftie thousand : they are called Caulomycetes, because their shields are made of mushrums, and their speares of the stalkes of the hearbe Asparagus : neare unto them were placed the Cynobalanians, that were sent from the Dog-starre to aid him, these were men with dogs faces, riding upon winged acornes : but the slingers that should have come out of Via lactea, and the Nephelocentaures came too short of these aids, for the battell was done before their arrivall, so that they did them no good : & indeed the slingers came not at all, wherfore they say Phaethon in displeasure over-ran their countrie : these were the forces that Phaethon brought into the field : and when they were joyned in battell, after the signall was given, and the asses on either side had braied, (for these are to them instead of trumpets) the fight began, and the left wing of the Heliotans, or Sunne souldiers, fled presently, and would not abide to receive the charge of the Hippogypians, but turned their backs immediately, & many were put to the sword : but the right wing of theirs were too hard for our left wing, and drove them back till they came to our footmen, who

joyning with them, made the enemies there also turne their backs and flie, especially when they found their owne left wing to be overthrowne.

Thus were they wholly discomfited on all hands, many were taken prisoners, and many slaine : much blood was spilt, some fell upon the clouds, which made them looke of a red colour, as sometimes they appeare to us about Sunne-setting : some dropt downe upon the earth : which made mee suppose it was upon some such occasion, that Homer thought Jupiter rained blood for the death of his sonne Sarpedon : returning from the pursuit, wee erected two Trophies : one for the fight on foote, which wee placed upon the spiders webbe : the other for the fight in the aire, which wee set up upon the clouds : as soone as this was done, newes came to us by our scouts, that the Nephelocentaures were comming on, which indeed should have come to Phaethon before the fight. And when they drew so neare unto us that we could take full view of them, it was a strange sight to behold such monsters, composed of flying horses & men : that part which resembled mankinde, which was from the wast upwards, did equall in greatnesse the Rhodian Colossus, and that which was like a horse, was as bigge as a great shippe of burden : and of such multitude that I was fearefull to set downe their number, lest it might be taken for a lie : and for their leader, they had the Sagittarius out of the Zodiake : when they heard that their friends were foyled, they sent a messenger to Phaethon to renewe the fight : whereupon they set themselves in aray, and fell upon the Selenitans or the Moone souldiers that were troubled, and disordered in following the chace, & scattered in gathering the spoiles, and put them all to flight, and pursued the King into his citie, and killed the greatest part of his birds, overturned the Trophies hee had set up, and overcame the whole countrie that was spunne by the spiders : My selfe and two of my companions were taken live : when Phaethon, himselfe was come, they set up other Trophies in token of victorie, and on the morrow wee were carried prisoners into the Sunne, our armes bound behinde us

with a piece of the cobweb : yet would they by no meanes lay any siege to the citie, but returned and built up a wall in the midst of the aire, to keepe the light of the Sunne from falling upon the Moone, & they made it a double wall, wholly compact of clouds, so that a manifest eclipse of the Moone insued, and all things detained in perpetuall night : wherewith Endymion was so much oppressed, that he sent Embassadours to intreat the demolishing of the building, and beseech him that hee would not damne them to live in darknesse, promising to pay him tribute, to be his friend and associate, and never after to stirre against him : Phaethons counsell twice assembled to consider upon this offer : and in their first meeting would remit nothing of their conceived displeasure, but on the morrow they altered their mindes to these termes. The Heliotans and their colleagues have made a peace with the Selenitans and their associates upon these conditions, that the Heliotans shall cast downe the wall, and deliver the prisoners that they have taken, upon a ratable ransome : and that the Selenitans should leave the other starres at libertie, and raise no warre against the Heliotans, but aid and assist one another, if either of them should be invaded : that the King of the Selenitans should yearly pay to the King of the Heliotans in way of tribute, tenne thousand vessels of dewe, and deliver tenne thousand of their people to be pledges for their fidelitie : that the Colonie to be sent to the Morning starre, should be joyntly supplied by them both, and libertie given to any else that would, to be sharers in it, that these articles of peace should be ingraven in a pillar of amber, to be erected in the midst of the aire upon the confines of their country : for the performance whereof were sworne of the Heliotans, Pyronides, and Therites, and Phlogias : and of the Selenitans, Nyctor, and Menias, and Polylampes : thus was the peace concluded, the wall immediately demolished and we that were prisoners delivered : being returned into the Moone, they came forth to meet us, Endymion himselfe and all his friends : who embraced us with teares, and desired us to make our aboad with him, and to be partners in the

colonie : promising to give mee his owne sonne in marriage (for there are no women amongst them) which I by no meanes would yeeld unto, but desired of all loves, to be dismist againe into the sea : and hee finding it impossible to perswade us to his purpose, after seven daies feasting, gave us leave to depart.

Now, what strange novelties worthy of note I observed during the time of my abode there, I will relate unto you. The first is, that they are not begotten of women but of mankinde : for they have no other marriage but of males : the name of women is utterly unknowne among them : untill they accomplish the age of five and twentie yeares, they are given in marriage to others : from that time forwards they take others in marriage to themselves : for as soone as the infant is conceived the legge begins to swell, and afterwards when the time of birth is come, they give it a lance and take it out dead : then they lay it abroad with open mouth towards the winde, and so it takes life : and I thinke thereof the Grecians call it the bellie of the legge, because therein they beare their children instead of a belly. I will tell you now of a thing more strange than this : there are a kinde of men among them called Dendritans, which are begotten in this manner : they cut out the right stone out of a mans codd, and set it in their ground, from which springeth up a great tree of flesh, with branches and leaves, bearing a kinde of fruit much like to an acorne, but of a cubite in length, which they gather when they are ripe, and cut men out of them : their privie members are to be set on, and taken off, as they have occasion : rich men have them made of Ivorie, poore men of wood, wherewith they performe the act of generation, and accompanie their spowses : when a man is come to his full age hee dieth not, but is dissolved like smoake and is turned into aire.

One kinde of food is common to them all : for they kindle a fire and broyle frogges upon the coales, which are with them in infinite numbers flying in the aire, and whilst they are broyling, they sit round about them, as it were about a table, and lappe up the smoake that riseth from

them, and feast themselves therewith, and this is all their feeding: for their drinke, they have aire beaten in a morter, which yeeldeth a kinde of moyſture much like unto dew: they have no avoydance of excrements, either of urine or dung, neither have they any issue for that purpose, like unto us: their boyes admit copulation, not like unto ours, but in their hammes, a little above the calfe of the legge, for there they are open: they hold it a great ornament to be bald, for hairie persons are abhord with them, and yet among the Starres that are Comets, it is thought commendable, as some that have travelled those coaſts reported unto us: ſuch beards as they have, are growing a little above their knees: they have no nailes on their feete, for their whole foote is all but one toe: every one of them at the point of his rumpe, hath a long colewort growing out inſtead of a tale, alwaies greene and flouriſhing, which though a man fall upon his backe, cannot be broken: the dropping of their noses is more ſweete than honey: when they labour or exercise themſelves, they annoint their bodie with milke, whereinto if a little of that honey chance to drop, it will be turned into cheese: they make very fat oile of their beanes, and of as delicate a ſavour as any ſweet ointment: they have many vines in those parts, which yeeld them but water: for the grapes that hang upon the clusters are like our haleſtones: and I verily thinke, that when the vines there are shaken with a ſtrong winde, there falls a ſtorme of haile amongſt us, by the breaking down of those kinde of berries: their bellies ſtand them inſtead of ſachels, to put in their neceſſaries, which they may open and ſhut at their pleaſure, for they have neither liver, nor any kind of entralls, onely they are rough and hairie within, ſo that when their young children are cold, they may be incloſed therein to keepe them warme: the rich men have garments of glaſſe, very ſoft and delicate, the poorer ſort of brasse woven, whereof they have great plentie, which they inſeame with water, to make it fit for the workman, as we do our wooll. If I ſhould write what manner of eies they have, I doubt I ſhould be taken for a liar, in publiſh-

ing a matter so incredible : yet I cannot chuse but tell it : for they have eyes to take in and out as please themselves : and when a man is so disposed, hee may take them out and lay them by till hee have occasion to use them, and then put them in and see againe : many when they have lost their owne eies, borrow of others : for the rich have many lying by them : their eares are all made of the leaves of plane-trees, excepting those that come of acornes, for they onely have them made of wood.

I saw also another strange thing in the same court : a mightie great glasse, lying upon the top of a pit, of no great depth, whereinto, if any man descend, hee shall heare every thing that is spoken upon the earth : if hee but looke into the glasse, hee shall see all cities, and all nations as well as if hee were among them : there had I the sight of all my friends, and the whole countrie about : whether they saw mee or not I cannot tell : but if they beleeeve it not to be so, let them take the paines to goe thither themselves and they shall finde my words true.

Then we tooke our leaves of the king, and such as were neare him, and tooke shipping, and departed : at which time Endymion bestowed upon mee two mantles made of their glasse, & five of brasse, with a compleat armour of those shells of lupines, all which I left behinde mee in the whale : and sent with us a thousand of his Hippogypians to conduct us five hundred furlongs on our way : In our course we coasted many other countries, and lastly arrived at the morning starre now newly inhabited, where wee landed, and tooke in fresh water : from thence wee entred the Zodiake, passing by the Sunne, and leaving it on our right hand tooke our course neare unto the shoare, but landed not in the country, though our companie did much desire it, for the winde would not give us leave : but wee saw it was a flourishing region, fat, and well watered, abounding with all delights : but the Nephelocentaures espying us, who were mercenary souldiers to Phaethon, made to our ship as fast as they could, and finding us to be friends, said no more unto us, for our Hippogypians were departed before : then wee made for-

wards, all the next night and day, and about evening-tide following wee came to a citie called Lychnopolis, still holding on our course downewards: this citie is seated in the aire betweene the Pleiades and the Hyades, somewhat lower than the Zodiake, and arriving there, not a man was to be seene, but lights in great numbers running to and fro, which were employed, some in the market place, and some about the haven, of which many were little, and as a man may say, but poore things, some againe were great and mightie exceeding glorious and resplendent, and there were places of receipt for them all, every one had his name as well as men, and we did heare them speake: these did us no harme, but invited us to feast with them, yet we weare so fearfull, that we durst neither eate nor sleepe as long as wee were there: their court of justice standeth in the midst of the citie, where the governour sitteth all the night long calling every one by name, and hee that answereth not is adjudged to die, as if he had forsaken his rankes: their death is to be quenched: wee also standing amongst them sawe what was done, and heard what answers the lights made for themselves, and the reasons they alleaged for tarrying so long: there wee also knew our owne light, and spake unto it, and questioned it of our affaires at home, and how all did there, which related every thing unto us: that night wee made our abode there, and on the next morrow returned to our ship: and sailing neare unto the clouds had a sight of the citie Nephelococcygia, which wee beheld with great wonder, but entred not into it, for the winde was against us: the King thereof was Coronus the sonne of Cottyphion: and I could not chuse but thinke upon the Poet Aristophanes, how wise a man hee was, and how true a reporter, and how little cause there is to question his fidelitie for what hee hath written. The third after, the Ocean appeared plainly unto us, though we could see no land, but what was in the aire: and those countries also seemed to be fierie and of a glittering colour: the fourth day about noone, the winde gently forbearing, settled us faire and leasurely into the sea: and as soone as wee found our

selves upon water, we were surprised with incredible gladnesse, and our joy was unexpressible : we feasted and made merrie with such provision as wee had, we cast our selves into the sea, and swamme up and downe for our disport, for it was a calme. But oftentimes it falleth out, that the change to the better, is the beginning of greater evils : for when wee had made onely two daies saile in the water, as soone as the third day appeared, about Sun-rising, upon a suddaine wee saw many monstrous fishes and whales : but one above the rest containing in greatnesse fifteene hundred furlongs, which came gaping upon us and troubled the sea round about him, so that hee was compassed on every side with froth and fume, shewing his teeth a farre off, which were longer than any beech trees are with us, all as sharpe as needles, and as white as Ivorie ; then wee tooke, as wee thought, our last leaves one of another, and embracing together, expected our ending day : the monster was presently with us, and swallowed us up shippe and all : but by chance, he caught us not betweene his chops, for the ship slipt thorow the void passages downe into his entralls : when we were thus got within him wee continued a good while in darkenesse and could see nothing, till hee began to gape, and then we perceived it to be a monstrous whale of a huge breadth and height, bigge enough to containe a citie that would hold tenne thousand men : and within wee found small fishes, and many other creatures chopt in pieces, and the masts of ships, and ankers, and bones of men, and luggage : in the midst of him was earth and hills, which were raised, as I conjectured, by the settling of the mudde which came downe his throat : for woods grew upon them and trees of all sorts, and all manner of hearbes, and it looked as if it had beene husbanded : the compasse of the land was two hundred and fortie furlongs : there were also to be seene all kind of seafowle, as gulls, halcyons, and others that had made their nests upon the trees : then wee fell to weeping abundantly : but at the last I rows'd up my companie, and propt up our ship : and stroke fier : then wee made ready supper of such as wee had, for abundance

of all sort of fish lay ready by us, and wee had yet water enough left which wee brought out of the Morning Starre : the next morrow wee rose to watch when the whale should gape : and then looking out, we could sometimes see mountaines, sometimes onely the skies, and many times Islands : for we found that the fish carried himselfe with great swiftnesse to every part of the sea.

When we grew weary of this, I tooke seaven of my company, and went into the wood to see what I could finde there, and wee had not gone above five furlongs, but we light upon a temple erected to Neptune, as by the title appeared : and not farre off wee espied many sepulchers and pillars placed upon them, with a fountaine of cleare water close unto it ; we also heard the barking of a dogge, and saw smoake rise a farre off, so that wee judged there was some dwelling thereabout : wherefore making the more hast, wee lighted upon an old man and a youth, who were very busie in making a garden and in conveying water by a channell from the fountaine into it : whereupon we were surprised both with joy and feare : and they also were brought into the same taking, and for a long time remained mute : but after some pause, the old man said : what are yee, you strangers ? any of the sea spirits ? or miserable men like unto us ? for wee that are men by nature, borne and bred in the earth, are now sea-dwellers, and swimme up and downe within the Continent of this whale, and know not certainly what to thinke of our selves : wee are like to men that be dead, and yet beleewe our selves to be alive. Whereunto I answered : for our parts, father, wee are men also, newly come hither, and swallowed up ship and all but yesterday : and now come purposely within this wood, which is so large and thicke : some good angell, I thinke did guide us hither to have the sight of you, and to make us know, that wee are not the onely men confin'd within this monster : tell us therefore your fortunes wee beseech you, what you are, and how you came into this place, but hee answered, you shall not heare a word from mee, nor aske any more questions, untill you have taken part of such viands as

wee are able to afford you : so hee tooke us, and brought us into his house, which was sufficient to serve his turne, his pallets were prepared, and all things else made readie : then hee set before us herbes, and nuts, and fish, and fild out of his owne wine unto us : and when wee were sufficiently satisfied, hee then demanded of us what fortunes wee had endured, and I related all things to him in order that had betide unto us, the tempest, the passages in the Iland, our navigation in the aire, our warre, and all the rest, even till our diving into the whale : whereat he wondered exceedingly, and began to deliver also what had befallne to him, and said :

By lineage, O yee strangers, I am of the Isle Cyprus, and travelling from mine owne countrie as a marchant, with this my sonne you see here, and many other friends with mee, made a voyage for Italie in a great ship full fraught with marchandise, which perhaps you have seene broken in pieces in the mouth of the whale : wee sailed with faire weather, till wee were as farre as Sicilie : but there we were overtaken with such a boistrous storme, that the third day wee were driven into the Ocean, where it was our fortune to meete with this whale which swallowed us all up, and onely wee two escaped with our lives, all the rest perished, whom wee have here buried and built a Temple to Neptune : ever since we have continued this course of life, planting hearbs & feeding upon fish and nuts : here is wood enough you see, and plentie of vines which yeeld most delicate wine : we have also a well of excellent coole water, which it may be you have seene : wee make our beddes of the leaves of trees, and burne as much wood as wee will : wee chace after the birds that flie about us, and goe out upon the gills of the monster to catch after live fishes : here wee bath our selves when wee are disposed, for wee have a lake of salt water not farre off, about some twentie furlongs in compasse, full of sundrie sorts of fish, in which wee swimme and saile upon it in a little boat of mine owne making. This is the seven and twentieth yeare of our drowning, and with all this wee might be well enough contented, if our neighbours, and

borderers about us were not perverse and troublesome, altogether insociable and of sterne condition. Is it so indeed, said I, that there should be any within the whale but your selves ? many said hee, and such as are unreconcilable towards strangers, and of monstrous and deformed proportions : the westerne countries, and the tailepart of the wood, are inhabited by the Tarychanians, that looke like eeles, with faces like a lobster : these are warlike, fierce, and feed upon raw flesh : they that dwell towards the right side, are called Tritonomenditans, which have their upper parts like unto men, their lower parts like cattes, and are lesse offensive than the rest : On the left side inhabit the Carcinochirians and the Thinocephalians, which are in league one with another : the middle region is possest by the Pagurodians, and the Psittopodians, a warlike nation and swift of foot : eastwards towards the mouth is for the most part desart, as overwasht with the sea : yet am I faine to take that for my dwelling, paying yearly to the Psittopodians, in way of tribute, five hundred oysters : of so many nations doth this countrie consist : wee must therefore devise among our selves, either how to be able to fight with them, or how to live among them. What number may they all amount unto, said I ? more than a thousand said hee : and what armour have they ? none at all, said hee, but the bones of fishes : then were it our best course, said I, to incounter them, being provided as wee are, and they without weapons : for if we prove too hard for them we shall afterward live out of feare : this we concluded upon, and went to our ship to furnish our selves with armes : the occasion of warre wee gave by Nonpayment of tribute, which then was due : for they sent their messengers to demand it, to whom hee gave a harsh and scornfull answer, and sent them packing with their arrant : but the Psittopodians and Paguradians, taking it ill at the hands of Scintharus, for so was the man named, came against us with great tumult : & we suspecting what they would do, stood upon our guard to wait for them, and laid five and twentie of our men in ambush, commanding them as soone as the enemy was past bye, to set upon

them : who did so, and arose out of their ambush, and fell upon the reare : wee also being five and twentie in number (for Scyntharus and his sonne were marshalled among us) advanced to meet with them, and encountred them with great courage and strength : but in the end wee put them to flight and pursued them to their very dennes : of the enemies were slaine an hundred three-score and tenne : and but one of us beside Trigles our pilot, who was thrust thorow the backe with a fishes ribbe : all that day following, and the night after, wee lodged in our trenches, and set on end a drie backe bone of a Dolphin, instead of a Trophie.

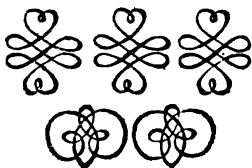
The next morrow the rest of the countrie people perceiving what had happened, came to assault us : the Tarichanians were ranged in the right wing, with Pelamus their Captaine : the Thynoccephalians were placed in the left wing, the Carcinochirians made up the maine battell : for the Tritonomenditans stirred not, neither would they joyne with either part : about the temple of Neptune wee met with them, and joyned fight with a great crie, which was answered with an eccho out of the whale as if it had beene out of a cave : but we soone put them to flight being naked people, and chased them into the wood, making our selves masters of the countrie : soone after they sent Embassadours to us, to crave the bodies of the dead, & to treat upon conditions of peace : but wee had no purpose to hold friendship with them, but set upon them the next day, & put them all to the sword, except the Tritonomenditans, who seeing how it fared with the rest of their fellowes, fled away thorow the gills of the fish, and cast themselves into the sea : then we travelled all the countrie over, which now was desart, & dwelt there afterwards without feare of enemies, spending the time in exercise of the body, & in hunting, in planting vineyards, and gathering fruit of the trees, like such men as live delicately, and have the world at will, in a spacious and unavoidable prison : this kinde of life led we for a yeare and eight moneths.

But when the fifth day of the ninth moneth was come,

about the time of the second opening of his mouth (for so the whale did once every howre, whereby wee conjectured how the houres went away) I say about the second opening, upon a sudden, wee heard a great crie, and a mightie noise, like the calls of marriners, and the stirring of oares, which troubled us not a little : wherefore wee crept up to the very mouth of the fish, and standing within his teeth, saw the strangest sight that ever eye beheld : men of monstrous greatnesse, halfe a furlong in stature, sailing upon mightie great Islands, as if they were upon ship-board : I know you will thinke this smells like a lie, but yet you shall have it : the Islands were of a good length indeed, but not very high, containing about an hundred furlongs in compasse, everie of these carried of those kinde of men, eight and twentie, of which some sate on either side of the Island, and rowed in their course with great Cypres trees, branches, leaves & all, instead of oares : on the sterne or hinder part, as I take it, stood the governour, upon a high hill, with a brasen rudder of a furlong in length in his hand : on the fore-part stood fortie such fellows as those, armed for the fight, resembling men in all points, but in their haire, which was all fire and burnt clearely, so that they needed no helmets : instead of sailes, the wood growing in the Island did serve their turnes, for the winde blowing against it, drave forward the Island like a ship, and carried it which way the governour would have it, for they had Pilots to direct them, and were as nimble to be stird with oares as any long boate.

At the first wee had the sight but of two or three of them : afterwards appeared no lesse than sixe hundred, which dividing themselves in two parts, prepared for incounter, in which many of them by meeting with their barkes together were broken in pieces, many were turned over and drowned : they that closed, fought lustily, and would not easily be parted, for the souldiers in the front shewed a great deale of valour, entring one upon another, and kill'd all they could, for none were taken prisoners : instead of iron graples, they had mightie great Polypodes fast tied, which they cast at the other, and if they once

laid hold on the wood, they made the Isle sure enough for stirring : they darted and wounded one another with oisters that would fill a waine, and sponges as bigge as an acre : the leader on the one side was *Æolocentaurus*, and of the other *Thalassopotes* : the quarell, as it seemes, grew about taking a bootie : for they said that *Thalassopotes*, drave away many flockes of dolphines that belonged to *Æolocentaurus*, as wee heard by their clamours one to another, and calling upon the names of their kings : but *Æolocentarus* had the better of the day and sunke one hundred and fiftie of the enemies Islands, and three they tooke with the men and all : the rest withdrew themselves and fled, whom the other pursued, but not farre, because it grew towards evening, but returned to those that were wrackt and broken, which they also recovered for the most part, and tooke their owne away with them : for on their part there were no lesse than fourescore Ilands drowned : then they erected a Trophie for a monument of this Island fight, and fastned one of the enemies Islands with a stake upon the head of the whale : that night they lodged close by the beast, casting their cables about him, and ankered neare unto him : their ankers are huge & great made all of glasse, but of a wonderfull strength : the morrow after when they had sacrificed upon the top of the whale, and there buried their dead, they sailed away, with great triumph and songs of victorie, and this was the manner of the Islands fight.





LUCIAN
HIS TRUE HISTORIE
THE SECOND BOOKE

UPON this wee began to be weary of our abode in the whale, and our tarriance there did much trouble us, we therefore set all our wits aworke to finde out some means or other to cleare us from our captivitie : first, wee thought it would do well to digge a hole thorow his right side, and make our escape that way forth, which we began to labour at lustily : but after we had pierced him five furlongs deep, and found it was to no purpose, we gave it over.

Then wee devised to set the wood on fire, for that would certainly kill him without all question, and being once dead, our issue would be easie enough : this we also put in practice, and began our project at the taile end, which burnt seven daies, and as many nights, before hee had any feeling of our fire workes : upon the eighth and ninth daies we perceived he began to grow sickly : for hee gaped more dully than he was wont to do, and sooner closed his mouth againe : the tenth and eleventh he was thoroughly mortified, and began to stinke : upon the twelfth day wee bethought our selves, though almost too late, that unlesse wee underpropt his chops, when hee gaped next, to keepe them from closing, wee should be in danger of perpetuall imprisonment within his dead carcasse, and there miserably perish, wee therefore pitcht long beames

of timber upright within his mouth to keepe it from shutting, and then made our ship in a readinesse, and provided our selves with store of fresh water, and all other things necessary for our use, Scintharus taking upon him to be our pilot, and the next morrow the whale died : then wee haled our ship thorow the void passages, and fastning cables about his teeth, by little and little setled it into the Sea, and mounting the backe of the whale, sacrificed to Neptune, and for three daies together, took up our lodging hard by the Trophie, for wee were becalm'd : the fourth day wee put to sea, and met with many dead corpses that perished the late sea-fight, which our ship hit against, whose bodies we tooke measure of with great admiration, and sailed for a few daies in very temperate weather.

But after that the North winde blew so bitterly, that a great frost ensued, wherewith the whole sea was all frozen up, not onely superficially upon the upper part, but in depth also the depth of foure hundred fadomes, so that we were faine to forsake our ship and runne upon the Ice : the winde sitting long in this corner, and we not able to indure it, put this devise in practise, which was the invention of Scintharus : with mattocks and other instruments, wee made a mightie cave in the water, wherein wee sheltered our selves fortie daies together : in it wee kindled fier, and fed upon fish of which wee found great plentie in our digging : at the last, our provision falling short, wee returned to our frozen ship which wee set upright, and spreading her sailes, went forward as well as if wee had beene upon water, leasurely and gently sliding upon the Ice : but on the fift day the water grew warme, and the frost brake, and all was turned to water againe.

Wee had not sailed three hundred furlongs forwards, but wee came to a little Island that was desart, where we onely tooke in fresh water (which now began to faile us) and with our shot kild two wild bulles, and so departed : these bulls have their hornes growing not upon their heads, but under their eyes : as Momus thought it better.

Then we entred into a sea, not of water, but of milke, in which appeared a white Island full of vines : this Island was onely a great cheese, well prest (as wee afterwards found when wee fed upon it) about some five and twentie furlongs in bignesse : the vines were full of clusters of grapes, out of which wee could crush no wine but onely milke : in the midst of the Island, there was a temple built, dedicated to Galatea, one of the daughters of Nereus, as by the inscription appeared : as long as we remained there, the soile yeelded us food and victualls, and our drinke was the milke that came out of the grapes : in these, as they said, raigneth Tyro, the daughter of Salmo-neus, who after her departure, received this guerdon at the hands of Neptune : in this Island wee rested our selves five daies, and on the sixth put to sea againe, a gentle gualle attending us, and the seas all still and quiet.

The eight day as wee sailed onward, not in milke any longer, but in salt and azure water, wee saw many men running upon the sea, like unto us every way forth, both in shape and stature, but onely for their feete which were of corke, whereupon I suppose they had the name of Phellopodes : we marvelled much when wee saw they did not sinke, but keepe above water, and travell upon it so boldly : these came unto us, and saluted us in the Græcian language, and said they were bound towards Phello, their owne countrie, and for a while ranne along by us, but at last turned their owne way and left us, wishing us a happie and prosperous voyage. Within a while after many Islands appeared, and neare unto them, upon our left hand stood Phello, the place whereunto they were travelling, which was a citie seated upon a mightie great and round corke. Further off, and more towards the right hand, wee saw five other Islands, large and mountainous, in which much fire was burning : but directly before us, was a spacious flat Island, distant from us not above five hundred furlongs : and approaching somewhat neare unto it, a wonderfull fragrant aire breathed upon us, of a most sweet and delicate smell, such as Herodotus the storie-writer saith ariseth out of Arabia the happie, consist-

ing of a mixture of roses, daffadills, gilli-flowres, lillies, violets, myrtles, baies, and blossomes of vines : such a daintie odoriferous savour was conveyed unto us : being delighted with this smell, and hoping for better fortunes after our long labours, wee got within a little of the Isle, in which wee found many havens on every side, not subject to over floting, and yet of great capacitie, and rivers of cleare water emptying themselves easily into the sea, with medowes and hearbes, and musicall birds, some singing upon the shoare, and many upon the branches of trees, a still and gentle aire compassing the whole countrie : when pleasant blasts gently stirred the woods, the motion of the branches made a continuall delightsome melodie, like the sound of wind instruments in a solitarie place : a kinde of clamour also was heard mixt with it, yet not tumultuous nor offensive, but like the noise of a banket, when some do play on winde instruments, some commend the musicke, and some with their hands applaud the pipe, or the harpe, all which yeelded us so great content, that wee boldly entred the haven, made fast our ship and landed, leaving in her onely Scintharus, and two more of our companions behinde us, passing along thorow a sweete meadow, wee met with the guards that used to saile about the Island, who tooke us, and bound us with garlands of roses (which are the strictest bands they have) to be carried to their governour : from them wee heard as wee were upon the way, that it was the Island of those that are called blessed, and that Rhadamanthus was governour there, to whom wee were brought and placed the fourth in order of them that were to be judged : the first triall was about Ajax the sonne Telamon, whether hee were a meete man to be admitted into the societie of the Heroes, or not : the objections against him were his madnesse : and the killing of himselfe : and after long pleading to and fro, Rhadamanthus gave this sentence, that for the present hee should be put to Hippocrates the Phisitian of Cous, to be purged with Elleborus, and upon the recoverie of his wits to have admittance : the second was a controversie of love, Theseus and Menelaus contending, which

had the better right to Hellen : but Rhadamanthus gave judgement on Menelaus side, in respect of the manifold labours and perills he had incur'd for that marriage sake, whereas Theseus had wives enough beside to live withall as the Amazon, and the daughters of Manos : the third was a question of precedencie, betweene Alexander the sonne of Philip, and Hannibal the Carthaginian, in which Alexander was prefer'd, and his throne placed next to the elder Cyrus the Persian : In the fourth place we appear'd, and he demanded of us, what reason wee had, being living men, to take land in that sacred countrey, and wee told him all our adventures in order as they befell us : then he commanded us to stand aside, and considering upon it a great while, in the end proposed it to the benchers, which were many, and among them Aristides the Athenian, surnamed the just : and when hee was provided what sentence to deliver, hee said, that for our busie curiositie, and needlesse travels, wee should be accountable after our death : but for the present, we should have a time limited for our abroad, during which wee should feast the Heroes, and then depart, prefixing us seven months libertie to conclude our tariance, and no more : then our garlands fell off from us of themselves, and wee were set loose, and led into the citie to feast with the blessed.

The citie was all of gold, compassed with a wall made of the precious stone Smaragdus, which had seven gates, every one cut out of a whole peece of timber of cinamon tree : the pavement of the city, & all the ground within the walls was Ivorie : the temples of all the gods are built of Berryll, with large altars made all of one whole Amethyst, upon which they offer their sacrifices : about the citie runneth a river of most excellent sweet ointment, in breadth an hundred cubits of the larger measure, and so deepe that a man may swimme in it with ease : for their bathes, they have great houses of glasse, which they warme with cinamon : and their bathing tubbes are filled with warme dew instead of water : their onely garments are cob-webs of purple colour, neither have they any bodies, but are inta^ctile and without flesh, a meere shape and

presentation onely : and being thus bodillesse, they yet stand, and are moved, are intelligent, and can speake : and their naked soule seemeth to wander up and downe, in a corporall likenesse : for if a man touch them not, he cannot say otherwise, but that they have bodies, altogether like shadowes standing upright, and not, as they are of a darke colour : no man waxeth any older there then hee was before, but of what age hee comes thither, so hee continues : neither is there any night with them, nor indeed cleare day : but like the twilight towards morning before the Sun be up, such a kinde of light do they live in : they know but one season of the yeare which is the spring, and feele no other wind but Zephirus : the region flourisheth with all sorts of flowres, and with all pleasing plants fit for shade : their vines beare fruit twelve times a yeare, everie moneth once, their pomegranate trees, their apple trees, and their other fruit, they say, beare thirteene times in the yeare : for in the moneth called Minous they beare twice. Instead of wheat, their eares beare them loaves of bread ready baked, like unto mushrummes : about the citie are three hundred threescore and five wells of water, and as many of honey, and five hundred of sweete ointment, for they are lesse than the other : they have seven rivers of milke and eight of wine : they keepe their feast without the citie, in a field called Elysium, which is a most pleasant meadow invironed with woods of all sorts, so thicke that they serve for a shade to all that are invited, who sit upon beds of flowres, and are waited upon, and have every thing brought unto them by the windes, unlesse it be to have the wine filled : and that there is no need of : for about the banketing place are mightie great trees growing of cleare and pure glasse : and the fruit of those trees are drinking cups and other kinde of vessels of what fashion or greatnesse you will : and every man that comes to the feast gathers one or two of those cups, and sets them before him, which will be full of wine presently, and then they drinke : instead of garlands, the nightingales, and other muscall birds, gather flowers with their becks out of the medowes adjoyning, and flying over their heads

with chirping noates scatter them among them : they are annointed with sweete ointment in this manner : sundrie clouds draw that unguent out of the fountaines and the rivers, which setting over the heads of them that are at the banket, the least blast of winde makes a small raine fall upon them like unto a dewe :

After supper they spend the time in musicke and singing : their ditties that are in most request, they take out of Homers verses, who is there present himselfe and feasteth among them sitting next above Ulysses : their quiers consist of boies and virgins, which were directed and assisted by Eunomus the Locrian, and Arion the Lesbian, and Anacreon, and Stesichorus, who hath had a place there : ever since his reconcilment with Hellena. As soone as these have done, there enter a second quier of swans, swallowes and nightingales : and when they have ended, the whole woods ring like winde instruments by the stirring of the aire : but that which maketh most for their mirth, are two wells adjoyning to the banquetting place, the one of laughter the other of pleasure : of these every man drinkes to begin the feast withall, which makes them spend the whole time in mirth and laughter. I will also relate unto you, what famous men I saw in that association. There were all the demigods, and all that fought against Troy, excepting Ajax the Locrian, he onely, they told mee, was tormented in the region of the unrighteous : of Barbarians, there was the elder and the yonger Cyrus, and Anacharsis the Scythian : Zamolxis the Thracian, and Numa the Italian : there was also Lycurgus the Lacedæmonian, and Phocion and Tellus the Athenians, and all the wise men, unlesse it were Periander : I also saw Socrates the sonne of Sophroniscus pratling with Nestor, and Palamedes, and close by him stood Hyacinthus, the Lacedæmonian, and the gallant Narcissus, and Hyllas, and other beautifull & lovely youths, and for ought I could gather by him, hee was farre in love with Hyacinthus, for hee discoursed with him more then all the rest : for which cause, they said, Rhadamanthus was offended at him, and often threatned to thrust him out of the Island, if hee

continued to play the foole in that fashion, and not give over his idle manner of jesting, when hee was at their banket : onely Plato was not present, for they said hee dwelled in a citie framed by himselfe observing the same rule of government and lawes, as hee had prescribed for them to live under : Aristippus and Epicurus are prime men amongst them, because they are the most joviall good fellowes, and the best companions : Diogenes, the Sino-pean, was so farre altered from the man hee was before that hee married with Lais the harlot, and was many times so drunke, that hee would rise and dance about the roome, as a man out of his senses : Æsop the Phrygian served them for a jester : there was not one Stoicke in companie but were still busied in ascending the height of vertues hill : and of Chrysippus, wee heard that it was not lawfull for him by any meanes to touch upon the Island untill hee have the fourth time purged himselfe with Elleborus : the Academicks, they say were willing enough to come, but that they yet are doubtfull, and in suspence, & cannot comprehend how there should be any such Island : but indeed, I thinke they were fearfull to come to be judged by Rhadamanthus, because themselves have abolished all kinde of judgement : yet many of them, they say, had a desire, and would follow after those that were comming hither, but were so sloathfull as to give it over, because they were not comprehensive, and therefore turned backe in the midst of their way : these were all the men of note that I saw there : and amongst them all, Achilles was held to be the best man, and next to him Theseus : for their manner of venerie and copulation thus it is : they couple openly in the eyes of all men, both with females and male kinde, and no man holds it for any dishonestie : onely Socrates would sweare deeply that he accompanied young men in a cleanly fashion, and therefore every man condemned him for a perjured fellow : and Hyacinthus and Narcissus both confest otherwise for all his deniall : the women there are all in common, and no man takes exception at it, in which respect they are absolutely the best Platonists in the world : and so do the

boyes yeeld themselves to any mans pleasure without contradiction.

After I had spent two or three daies in this manner, I went to talke with Homer the poet, our leasure serving us both well, and to know of him what countrie man he was, a question with us hard to be resolved, and hee said he could not certainly tell himselfe, because some said hee was of Chios, some of Smyrna, and many to be of Colophon : but hee said indeed, hee was a Babilonian, and among his owne countrimen not called Homer but Tigranes : and afterwards living as an hostage among the Græcians, hee had therefore that name put upon him : then I questioned him about those verses in his bookes, that are dasallowed, as not of his making, whether they were written by him or not, and hee told mee they were all his owne, much condemning Zenodatus, and Aristarchus the Grammarians for their weaknesse in judgement : when hee had satisfied mee in this, I asked him againe why hee began the first verse of his poeme with anger : and hee told mee it fell out so by chance, not upon any premeditation : I also desired to know of him, whether he wrote his Odysses before his Iliads, as many men do hold : but he said it was not so : as for his blindness which is charged upon him, I soone found it was farre otherwise, and perceived it so plainly, that I needed not to question him about it : thus was I used to doe many daies, when I found him idle, and would goe to him, and aske him many questions, which hee would give mee answer to very freely : especially when wee talked o a triall hee had in the court of justice, wherein hee got the better : for Thersites had preferd a bill of complaint against him, for abusing him, and scoffing at him in his Poeme, in which action Homer was acquitted, having Ulysses for his advocate : about the same time came to us Pythagoras, the Samian, who had changed his shape now seven times, and lived in as many lives, and accomplished the peroides of his soule : the right halfe of his bodie was wholly of gold : and they all agreed that hee should have place amongst them, but were doubtfull what

to call him, Pythagoras or Euphorbus. Empedocles also came to the place, scorcht quite over, as if his bodie had beene broild upon the embers : but could not be admitted, for all his great intreatie : the time passing thus along, the day of prizes for masteries of activitie now approached, which they call Thanatusia : the setters of them forth were Achilles, the fifth time, and Theseus the seventh time : to relate the whole circumstance would require a long discourse : but the principall points I will deliver : at wrastling, Carus, one of the linage of Hercules had the best, and wanne the garland from Ulysses : the fight with fists was equall betweene Arius the Ægyptian who was buried at Corinth, and Epius, that combated for it : there was no prize appointed for the Pancratian fight : neither do I remember who got the best in running : but for poetrie though Homer without question were to good for them all, yet the best was given to Hesiodus : the prizes were all alike, garlands plotted of peacocks feathers. As soone as the games were ended, newes came to us, that the damned crew in the habitation of the wicked, had broken their bounds, escaped the Jaylours, and were coming to assaile the Island, led by Phalaris the Arcagentine, Busyris the Ægyptian, Diomedes the Thracian, Sciron, Pitnocomptes, and others : which Rhadamanthus hearing, hee ranged the Heroes in battell aray upon the sea shore, under the leading of Theseus, and Achilles, and Ajax Telamonius, who had now recovered his senses, where they joyned fight : but the Heroes had the day, Achilles carrying himselfe very nobly. Socrates also, who was placed in the right wing, was noted for a brave souldier, much better than he was in his lifetime, in the battell at Delium : for when the enemie charged him, hee neither fled, nor changed countenance : wherefore afterwards, in reward of his valour, hee had a prize set out for him on pupose : which was a beautifull and spacious garden, planted in the suburbes of the citie, whereunto hee invited many, and disputed with them there, giving it the name of Necracademia : then we took the vanquished prisoners, and bound them, and sent them backe to be punished

with greater torments : this fight was also pend by Homer, who, at my departure, gave mee the booke to shew my friends, which I afterwards lost, and many things else beside : but the first verse of the poeme I remember was this : Tell mee now, Muse, how the dead Heroes fought : when they overcome in fight, then they have a custome to make a feast with sodden beanes, where-with they banquet together for joy of their victorie : onely Pythagoras had no part with them, but sate aloofe off, and lost his dinner because hee could not away with beanes.

Sixe moneths were now past over, and the seaventh halfe way onwards, when a new businesse was begot amongst us : for Cynirus the sonne of Scintharus, a proper tall young man, had long beene in love with Helena, and it might plainly be perceived, that shee as fondly doted upon him, for they would still be winking and drinking one to another whilst they were a feasting, and rise alone together, and wander up and downe in the wood : this humour increasing, and knowing not what course to take, Cinyrus devise was to steale away Helena, whom hee found as pliable to runne away with him to some of the Islands adjoyning, either to Phello, or Tyroessa, having before combined with three of the boldest fellows in my companie, to joyne with them in their conspiracie : but never acquainted his father with it, knowing that hee would surely punish him for it : being resolved upon this, they watcht their time to put it in practise : for when night was come, and I absent, (for I was false asleepe at the feast) they gave a slip to all the rest, and went away with Helena to ship-bord as fast as they could : Menelaus waking about midnight, and finding his bed emptie, and his wife gone, made an outcrie, and calling up his brother went to the Court of Rhadamanthus : as soone as the day appeared, the scowts told them they had descried a shippe, which by that time was got farre off into the sea : then Rhadamanthus set out a vessell made of one whole peece of timber of Asphodelus wood, man'd with fiftie of the Heroes to pursue after them, which were so willing on

their way, that by noone they had overtaken them, newly entred into the milkie Ocean, not farre from Tyroessa : so neare were they got to make an escape : then tooke wee their shippe and haled it after us with a chaine of roses and brought it back againe : Rhadamanthus first examined Cinyrus and his companions whether they had any other partners in this plott, and they confessing none, were adjudged to be tyed fast by the privie members, and sent into the place of the wicked, there to be tormented, after they had beene scourged with rods made of mallows : Helena all blubbered with teares, was so ashamed of her selfe, that shee would not shew her face : they also decreed to send us packing out of the countrie, our prefixed time being come, and that wee should stay there no longer then the next morrow, wherewith I was much aggrieved and wept bitterly to leave so good a place, and turne wanderer againe I knew not whither : but they comforted mee much in telling mee, that before many yeares were past I should be with them againe, and shewed mee a chaire and a bed prepared for mee against the time to come, neare unto persons of the best qualitie : then went I to Rhadamanthus, humbly beseeching him to tell mee my future fortunes, and to direct mee in my course : and he told mee that after many travels and dangers, I should at last recover my countrie, but would not tell mee the certaine time of my returne : and shewing mee the Islands adjoyning, which were five in number, and a sixth a little further off, hee said, those nearest are the Islands of the ungodly, which you see burning all in a light fire, but the other sixth is the Island of dreames : and beyond that is the Island of Calypso, which you cannot see from hence : when you are past these, you shall come into the great Continent, over against your owne countrie, where you shall suffer many afflictions, and passe through many nations, and meete with men of inhumane conditions, and at length attaine to the other continent. When hee had told mee this, hee pluckt a root of mallowes out of the ground, and reached it to mee, commanding mee in my greatest perills, to make my prayers to that : advising mee

further, neither to rake in the fire with my knife, nor to feed upon lupines, nor to come neare a boy, when hee is past eightene yeare of age : if I were mindfull of this, the hopes would be great that I should come to the Island againe : then wee prepared for our passage, and feasted with them at the usuall houre, and next morrow I went to Homer, intreating him to do so much as make an Epigram of two verses for mee, which hee did : and I erected a pillar of Berylstone neare unto the haven, and engraved them upon it : the Epigram was this :

*Lucian, the gods below'd did once attaine
To see all this, and then go home againe.*

After that daies tarrying, wee put to sea, brought onward on our way by the Heroes : where Ulysses closely comming to mee, that Penelope might not see him, conveyed a letter into my hand to deliver to Calypso, in the Isle of Ogygia : Rhadamanthus also sent Nauplius the feriman along with us, that if it were our fortune to put into those Ilands, no man should lay hands upon us, because wee were bent upon other employments : no sooner had wee past beyond the smell of that sweete odour but wee felt a horrible filthie stinke, like pitch and brimstone burning, carying an intolerable sent with it, as if men were broyling upon burning coales : the aire was darke and muddie, from which distilled a pitchie-kinde of dew : wee heard also the lash of the whips, and the roarings of the tormented : yet went wee not to visit all the Islands, but that wherein wee landed, was of this forme : it was wholly compassed about with steepe, sharpe, and craggie rocks, without either wood or water : yet wee made a shift to scramble up among the cliffes, and so went forwards, in a way quite overgrowne with briars and thornes through a most vilanous gastly countrie, and comming at last to the prison and place of torment wee wondered to see the nature and qualitie of the soile which brought forth no other flowers but swords and daggers, and round about it ranne certaine rivers, the first of dirt, the second of blood, and the innermost of

burning fire which was very broad and unpassable, floting like water, and working like the waves of the sea, full of sundrie fishes, some as bigge as firebrands, others of a lesse sise like coales of fire, and these they call Lychniscies : there was but one narrow entrance into it, and Timon of Athens appointed to keepe the doore yet wee got in by the helpe of Nauplius, and saw them that were tormented, both Kings, and private persons very many, of which there were some that I knew, for there I saw Cynirus tyed by private members, and hanging up in the smoake : but the greatest torments of all are inflicted upon them that told any lies in their life-time, and wrote untruly, as Ctesias the Cnidian, Herodotus, and many other, which I beholding, was put in great hopes that I should never have any thing to do there, for I do not know, that ever I spake any untruth in my life : wee therefore returned speedily to our ship (for we could indure the sight no longer) and taking our leaves of Nauplius, sent him backe againe.

A little after appeared the Isle of Dreames neare unto us, an obscure countrie, and unperspicuous to the eie, indued with the same qualitie as dreames themselves are : for as wee drew, it still gave backe and fled from us, that it seemed to be farther off then at the first, but in the end wee attained it and entred the haven called Hypnus, and adjoynd to the gate of Ivorie, where the temple of Alectryon stands, and tooke land somewhat late in the evening : entring the gate wee saw many dreames of sundrie fashions : but I will first tell you somewhat of the citie, because no man else hath written any description of it : onely Homer hath toucht it a little, but to small purpose : it is round about environed with a wood, the trees whereof are exceeding high Poppies, and Mandragoras, in which an infinite number of owles doe nestle, and no other birds to be seene in the Island : neare unto it is a river running, called by them Nyctiporus, and at the gates are two wells, the one named Negretus the other Pannychia, the wall of the citie is high and of a changeable colour, like unto the rainebow : in which are foure gates, though Homer speake

but of two : for there are two which looke toward the fields of flowth, the one made of iron, the other of potters clay, through which those dreames have passage, that represent fearefull bloodie and cruell matters : the other two behold the haven and the sea, of which the one is made of horne, the other of Ivorie, which wee went in at. As wee entred the citie, on the right hand stands the temple of the Night, whom with Alectryon, they reverence above all the gods : for hee hath also a Temple built for him, neare unto the haven : on the left hand stands the pallace of sleepe : for hee is the soveraigne King over them all, and hath deputed two great Princes to governe under him, namely Taraxion the sonne of Matægenes, and Plutocles the sonne of Phantasion : in the midst of the market-place is a well, by them called Careotis, and two temples adjoyning, the one of falshood, the other of truth, which have either of them a private cell peculiar to the Priests, and an oracle, in which the chiefe prophet is Antipho, the interpreter of dreames, who was preferd by sleepe to that place of dignitie : these dreames are not all alike either in nature, or shape : for some of them are long beautifull and pleasing, others againe are as short and deformed : some make shew to be of gold, and others to be as base and beggarly : some of them had wings, and were of monstros formes, others set out in pompe as it were in a triumph, representing the apparances of Kings, Gods, and other persons : many of them were of our acquaintance, for they had beene seene of us before, which came unto us and saluted us as their old friends, and tooke us and lull'd us asleep, & feasted us nobly and courteously, promising beside all other entertainment which was sumptuous and costly, to make us Kings and Princes : some of them brought us home to our own countrie to shew us our friends there, and come backe with us the next morrow : thus wee spent thirtie daies and as many nights among them sleeping and feasting all the while, untill a sudden clap of thunder awakned us all, and we starting up, provided our selves of victuals, and tooke sea again, and on the third day landed in Ogygia.

But upon the way I opened the letter I was to deliver, and read the contents, which were these : “Ulysses to Calypso sendeth greeting : this is to give you to understand, that after my departure from you, in the vessell I made in hast for my selfe, I suffered shipwracke, & hardly escaped by the helpe of Leucothea into the countrie of the Phœacks, who sent mee to mine owne home, where I found many that were wooers to my wife, and riotously consumed my meanes : but I slew them all and was afterwards kill’d my selfe by my son Telegonus, whom I begat of Circe, & am now in the Island of the blessed, where I daily repent my selfe for refusing to live with you, and forsaking the immortallitie profered mee by you : but if I can spie a convenient time, I will give them all the slippe and come to you.”

This was the effect of the letter with some addition concerning us, that wee should have entertainment : and farre had I not gone from the sea, but I found such a cave as Homer speakes of, and shee her selfe working busilie at her wooll, when shee had received the letter, and brought us in, shee beganne to weepe and take on grievously, but afterwards shee called us to meat, and made us very good cheare, asking us many questions concerning Ulysses and Penelope, whether shee was so beautifull and modest, as Ulysses had often before bragged of her : and wee made her such answer, as wee thought would give her best content : and departing to our ship, reposed our selves neare unto the shoare, and in the morning put to sea, where wee were taken with a violent storme, which tost us two daies together, and on the third wee fell among the Colocynthopiratsans : these are a wild kinde of men, that issue out of the Islands adjoyning, and prey upon passengers : and for their shipping have mightie great gowrds sixe cubits in length, which they make hollow when they are ripe, and cleanse out all that is within them, and use the rindes for ships, making their masts of reeds, and their sailes of the gowrd leaves.

These set upon us with two ships furnished and fought

with us, and wounded many, casting at us instead of stones, the seeds of those gowrds : the fight was continued with equall fortune, untill about noone, at which time, behinde the Colocynthopirats wee espied the Caryonautans comming on, who as it appeared, were enemies to the other : for when they saw them approach, they forsooke us, and turned about to fight with them, and in the meane space wee hoist saile and away, leaving them together by the eares, and no doubt but the Caryonautans had the better of the day, for they exceeded in number, having five ships well furnished, and their vessels of greater strength, for they are made of nut-shells cloven in the midst and cleansed, of which every halfe is fiftene fadome in length : when wee were got out of sight, we were carefull for the curing of our hurt men, and from that time forwards went no more unarmd, fearing continually to be assaulted on the suddaine : and good cause we had : for before sunsetting, some twentie men or thereabouts, which also were pirats, made towards us riding upon monstrous great dolphines, which carried them surely : and when their riders gat upon their backs, would neigh like horses : when they were come neare us, they divided themselves, some on the one side, and some on the other, and flung at us with dried cuttle-fishes, and the eyes of sea-crabs : but when we shot at them againe and hurt them, they would not abide it, but fled to the Island the most of them wounded.

About midnight, the sea being calme, wee fell, before wee were aware upon a mightie great Alcyons nest, in compasse no lesse than threescore furlongs, in which the Alcyon herselfe sailed, as shee was hatching her egges, in quantitie almost equalling the nest : for when shee tooke her wings, the blast of her feathers had like to have overturned our shippe, making a lamentable noise as shee flew along : as soone as it was day, we got upon it, and found it to be a nest, fashioned like a great lighter, with trees platted and wound one within another, in which were five hundred egges, every one bigger than a tunne of Chios measure, and so neare their time of hatching, that the

young chickings might be seene, and began to crie : then with an axe wee hewed one of the egges in pieces, and cut out a yong one that had no feathers, which yet was bigger than twentie of our vultures : when wee had gone some two hundred furlongs from this nest, fearefull prodigies, and strange tokens appeared unto us : for the carved goose that stood for an ornament on the sterne of our ship, suddenly flusht out with feathers and began to crie : Scintharus our pilot, that was a bold man, in an instant was covered with haire : and which was more strange then all the rest, the mast of our shippe began to budde out with branches, and to beare fruit at the toppe, both of figges, and great clusters of grapes, but not yet ripe : upon the sight of this, wee had great cause to be troubled in minde, and therefore besought the gods to avert from us the evill that by these tokens was protended : And wee had not past full out five hundred furlongs, but wee came in view of a mightie wood of pine-trees and cypresse, which made us thinke it had beene land, when it was indeed a sea of infinite depth, planted with trees that had no rootes, but floted firme and upright, standing upon the water : when wee came to it, and found how the case stood with us, wee knew not what to doe with our selves : to goe forwards thorow the trees was altogether impossible, they were so thicke, and grew so close together : and to turne againe with safetie, was as much unlikely : I therefore got mee up to the top of the highest tree to discover if I could what was beyond, and I found the bredth of the wood to be fiftie furlongs or thereabout, and then appeared another Ocean to receive us, wherefore wee thought it best to assay to lift up our shippe upon the leaves of the trees which were thicke growne, and by that meanes passe over if it were possible to the other Ocean : and so wee did : for fastning a strong cable to our shippe, wee wound it about the tops of the trees, and with much adoe poised it up to the height, and placing it upon the branches, spred our sailes, and were carried as it were upon the sea, dragging our shippe after us by the helpe of the winde which set it forwards : at which time, a verse of

the poet Antimachus came to my remembrance, wherein hee speakes of sailing over toppes of trees : when wee had past over the wood, and were come to the sea againe, wee let downe our shippe in the same manner as wee tooke it up.

Then sailed wee forwards in a pure and cleare streame, untill we came to an exceeding great gulfe or trench in the sea, made by the division of the waters, as many times is upon land : where wee see great clifts made in the ground by earthquakes and other meanes : whereupon wee stroke saile and our ship staid upon a sudden, when it was at the pits brim redy to tumble in : and wee stooping downe to looke into it, thought it could be no lesse then a thousand furlongs deepe, most fearfull and monstrous to behold, for the water stood as it were divided into two parts, but looking on our right hand a farre off, wee perceived a bridge of water, which to our seeming, did joyne the two seas together, and crosse over from the one to the other : wherefore wee laboured with oares to get unto it, and over it wee went, and with much adoe got to the further side, beyond all our expectation.

Then a calme sea received us, and in it we found an Island, not very great, but inhabited with unsociable people, for in it were dwelling wild men named Bucephalians, that had hornes on their heads like the picture of Minotaurus : where wee went ashore to looke for fresh water and victuals, for ours was all spent : and there wee found water enough, but nothing else appeared : onely wee heard a great bellowing and roaring a little way off, which wee thought to have beene some heard of cattle, and going forwards, fell upon those men, who espying us, chaced us backe againe, and tooke three of our companie : the rest fled towards the sea : then wee all armed our selves, not meaning to leave our friends unrevengeed, and set upon the Bucephalians, as they were dividing the flesh of them that were slaine, and put them all to flight, and pursued after them, of whom wee killed fiftie, and two wee tooke alive, and so returned with our prisoners, but food wee could finde none : then the companie were all earnest

with mee to kill those whom wee had taken : but I did not like so well of that, thinking it better to keepe them in bonds, untill embassadours should come from the Bucephalians to ransom them that were taken, and indeed they did : and I well understood by the nodding of their heads, and their lamentable lowing, like petitioners, what their businesse was : so wee agreed upon a ransome of sundrie cheeses, and dried fish, and onions, and foure deere with three legges apeece, two behind and one before : upon these conditions wee delivered those whom wee had taken, and tarrying there but one day, departed : then the fishes began to shewe themselves in the sea, and the birds flew over our heads, and all other tokens of our approach to land appeared unto us : within awhile after wee saw men travelling the seas, and a new found manner of navigation, themselves supplying the office both for shippe and sailer : and I will tell you how.

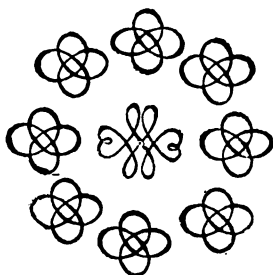
As they lye upon their backes in the water and their privie members standing upright, which are of a large sise and fit for such a purpose, they fasten thereto a saile, and holding their cords in their hands, when the winde hath taken it, are carryed up and downe as please themselves : after these followed others riding upon corke : for they yoake two dolphines together, and drive them on, (performing themselves the place of a coach-man) which draw the corke along after them : these never offered us any violence, nor once shunned our sight, but past along in our companie, without feare in a peaceable manner, wondering at the greatnesse of our shippe, and beholding it on every side. At evening wee arrived upon a small Island, inhabited, as it seemed onely by women, which could speake the Greeke language : for they came unto us, gave us their hands, and saluted us, all attired like wantons, beautifull, and young, wearing long mantles downe to the foote : the Island was called Cabalusa, and the citie Hydarmardia : so the women received us, and every one of them tooke aside one of us for herselfe, and made him her guest : but I pausing a little upon it (for my heart misgave mee) looked narrowly round about, and saw the bones of many

men, and the sculls lying together in a corner : yet I thought not good to make any stirre, or to call my companie about mee, or to put on armes : but taking the mallow into my hand, made my earnest prayers thereto, that I might escape out of those present perils : within a while after, when the strange female came to wait upon mee, I perceived shee had not the legges of a woman, but the hoofes of an asse : whereupon I drew my sword, and taking fast hold of her, bound her, and examined her upon the point : and shee though unwillingly, confest that they were sea-women, called Onoscleans, and they fed upon strangers that travelled that way : for said shee, when wee have made them drunke, wee go to bed to them, and in their sleepe, make a hand of them : I hearing this, left her bound in the place where shee was, and went up to the roofe of the house, where I made an outcrie, and called my company to mee, and when they were come together, acquainted them with all that I had heard, and shewed them the bones, and brought them into her that was bound, who suddenly was turned into water, and could not be seene : notwithstanding I thrust my sword into the water, to see what would come of it, and it was changed into blood : then wee made all the hast wee could to our shippe, and got us away : and as soone as it was cleare day, wee had sight of the maine land, which wee judged to be the countrie opposite to our continent : whereupon wee worshipped, and made our prayers and tooke counsell what was now to be done : some thought it best, onely to go a land, and so returne backe againe : others thought it better to leave our ship there, and march into the midland, to trie what the inhabitants would do : but whilest wee were upon this consultation a violent storme fell upon us, which drave our ship against the shoare, and burst it all in pieces, and with much adoe wee all swam to land with our armes, every man catching what hee could lay hands on.

These are all the occurrences I can acquaint you withall, till the time of our landing both in the sea, and in our course to the Ilands, and in the aire : and after that in

the whale : and when wee came out againe, what betide unto us among the Heroes, and among the dreames, and lastly among the Bucephalians, and the Onosceleans : what past upon land, the next Bookes shall deliver.

The end of Lucian's True Historie.





TIMON
OR,
THE MANHATER

O JUPITER, that art also called Philius, and Xenius, and Hetærius, and Ephestius, and Asteropetes, and Hercius, and Nephelegeretes, and Erigdupus, and I know not how many names else, which the braine-sick poets have beene used to put upon thee, especially when they want words to make up their meeter : for then thou art a plaine *aliàs dictus* among them, and they call thee they care not what, wherewith thou supportest the ruines of their rythmes, and closest up the crannies of their verses : whats now become of thy fiery flashes of lightning, thy clattering claps of thunder, and thy dreadfull horrible terrible thunder bolt ? all these are now come to nothing, no more esteemed than a poetickall fume, were it not for the noise of their names onely : and that renowned farre fetching engine of thine, that was readie at all assaies, I know not by what meanes is now utterly quencht, and coold : not the least sparke of wrath reserved to be darted out against male-factors : No knight of the post, nor common perjurer but stands more in dread of the dead snuffe of a candle, than of the all consuming heat of thy thunderbolt, and they make no more account of it, than of a darke torch held over their heads, that yeelds neither fire nor smoake, & think all the hurt it can do them, is to fill them with sudd. This made Salmoneus already presume to answer thee again

with thunder : a bold daring braggadochio, that knew how coole Joves anger would be well enough : for how should it be otherwise ? thou being surprised with so dead a sleepe as if thou hadst eaten Mandrakes, neither able to heare them that commit perjurie, nor see them that are actors of vilany, but art either so purblind or so hood-winkt that thou canst discerne nothing that is done, and thy eares as deafe as a doting old mans. Indeed when thou wast in thy yonger blood, and hadst thy spirits about thee, and thy choller apt to be stirred, thou didst worke wonders against those that were unjust and violent, and wouldst never take any truce, or come to any composition with them, but thy thunderbolt was ever in action, thy target redy brandished, thy tempest roared, thy lightning flasht amaine to fetch them off at length, thy earth-quakes were like riddles, thy snow fell downe by heapes, and hailestones as bigge as rocks, and to tell the home indeed, thy shoures of raine were all impetuous and violent, every drop as bigge as a river, which suddenly made such a Deucalion, that all things were drencht under the flouds, and surely one small caske remained to arrive at Licoreus, which preserved a poore sparke of humane seed for the generation of greater mischiefes. Wherefore thou reapest at their hands a just reward of thy sluggishnesse for no man now doth sacrifice unto thee, or so much as set a garland upon thy head, unlesse it be slightly at the games of Olympus, holding it no matter of dutie neither, but onely for forme and fashion sake : and in a while, they will make thee, that art the prime metropolitane of all the gods, to become a second Saturne, and utterly despoile thee of thy soveraignty : I forbear to tell how often times they have robbed thy temples, yea how some have beene so bold as, to lay hands on thy sacred person in thy Olympian temple, whilst thou, the high and mightie thunderer, wouldest not take so much paines as to waken a dogge, or call neighbours about thee to helpe to apprehend them, when they were all preparing to runne away : but thou, that worthy wight, that hadst confounded the giants and vanquished the Titans, satst still and didst nothing, whilst

they clipt thy haire round about thy head, and yet hadst a thunderbolt in thy hand, tenne cubits long at the least. When shall this supine carelesnesse come to an end, good Jupiter? and when wilt thou revenge thy selfe upon so great in-justice? how many Phaethons? how many Deucalions would suffice to purge this immesurable abuse of life? for to omit other men, and come to my selfe, that have set so many Athenians afloat, of miserable beggars have made them wealthie men, and succoured all that craved assistance at my hands, nay rather powred out my riches by heapes to do my friends good, yet when by that meanes I grew poore and fell into decay, I could never be acknowledged by them, nor they once so much as cast an eye towards mee, who before crouched and kneeled unto mee, and wholly depended upon my becke. If I chance to meete with any of them upon the way, they passe by mee as though I were a grave stone, laid over some man that had beene dead long before, and now worne to peeces, and will not tarrie so much as to read the inscription. Others, if they see mee afarre off, will turne aside and take another way, as if I were some dismall and unluckie object to be lookt upon: who, not long before, had beene their founder and benefactor. These indignities have made mee betake my selfe to this solitary place, to cloth my selfe in this lether garment, and labour in the earth for foure half-pence a day, here practising Philosophie, with solitarinesse and my mattocke: and thinke I shall gaine enough by the match, in that I shall have no sight of many that are rich men without desert: for that would grieve mee more then all the rest. Now therefore thou sonne of Saturne and Rhea, shake off at the length, this profound and dead sleepe, wherein thou hast laid drowsing longer than ever did Epimenides: give thy thunderbolt a fresh heat, or set whole mount Oeta on fire to make it hot: deliver some shew of a lustie and youthfull Jupiter, unlesse it be true indeed that the Cretans tell of thee, and of thy sepulcher.

Jupiter. Who may hee be, Mercurie, that makes such exclamation in the countrie of Athens, at the foote of

mount Hymettus ? a miserable poore wretch hee seems to be, clad all in leather, and by the action of his body it appeares hee is digging in the earth : yet I finde hee hath tongue at will and boldnesse enough to use it : is he not one of these philosophers ? for none but they would be so impiously blasphemous against us.

Mercurie. Why father, know you not Timon, the sonne of Ecbekratides, the Colyttean ? this is hee that hath often entertained us with sacrifices of the best sort : that was so rich of late, that he offered whole Hecatombes unto us : with whom wee were wont to have so good cheare at the feasts of Diasia.

Jupiter. Ah us, what an alteration is this ? that good man, that rich man, that had so many friends ? how came hee to be in such a case ? miserably distressed, faine to digge and labour for his living, as appeares by holding so heavie a mattocke in his hands.

Mercurie. Some say his bountie undid him, and his kindnesse, and commiseration towards all that craved of him : but in plaine termes, it was his folly, simplicitie & indiscretion in making choice of his friends, not knowing that hee bestowed his liberalitie upon crows and wolves, that tare out the very entrails of that miserable man, like so many vultures : he tooke them for men that loved him well, and such as came to him for goodwill, when they tooke pleasure in nothing but devouring, eating of the flesh to the bare bones : and if there were any marrow remaining within, they would be sure to suck it out cleane before they went away, and so leave him withered and quite cut up by the rootes, taking no knowledge of him afterwards nor once looking towards him, but will be sure to be farre enough of when they should helpe him, or do the like by him againe : this hath made him as you see, betake himselfe to his mattocke and his pelt, and forsaking the citie for very shame, works in the field for day wages, halfe madd with melancholy to thinke upon his misfortunes, and to see them that were made by him passe along so proudly, that they will take no notice of the name of Timon if they heare it pronounced unto them.

Jupiter. This man must not be unremembered, nor let alone so : I finde hee had cause to complaine upon his grievances : and therefore if we also should be carelesse of him, wee should do as those damned flatterers have done, and bee unmindfull of a man, that hath sacrificed so many droves of oxen and goates unto us upon our altars, that the savour of them sticks in my nostrils to this day : but my businesse hath beene so urgent, and I have had so much adoe with perjurers, oppressors, and theeves, beside the feare I stand in of temple robbers (who are many in number and hard to be prevented) that I have had no leasure for a long time to turne mine eyes another way, or so much as looke towards the countrie of Athens, especially since philosophie, and contentious disputations have beene in request amongst them : but of necessitie must either sit still and stoppe mine eares, or applie my selfe to them, whilst with open mouthes they make much adoe about vertue, and incorporalities, and such like trifles, which was the cause wee could not have that care of him, as of a man no way ill deserving : but now Mercurie, take Plutus with you and repaire to him with all speede, and let Plutus take treasure along with him also, and let them both make their abode with Timon, and not depart with him lightly, unlesse hee will againe be so good as to force them out of his doores by violence. As for those flatterers, and the ingratitude they have exprest towards him, wee will consider of it another time, and they shall be sure to pay for it, as soone as my thunderbolt is in case : for two of the greatest tines of it were broken or blunted the other day, when I darted it furiously at the sophister Anaxagoras, who was perswading his schollers that we were no gods : but I mist of my marke, for Pericles held up his hand before him, and it strake sidewise into the temple of Castor and Pollux, which it set on fire, & it selfe was almost broke in pieces against a rock : but for the present, it will be plague enough unto them, to see Timon rich againe.

Mercurie. This it is to be clamorous, importunate, and bold, not onely among them that plead for matter of

right, but is usefull also, it seemes, to men in their prayers. Now must Timon from a poore beggerly wretch, be made a rich man againe for his exclamation sake : and his audacitie in prayer hath made Jupiter turne his eye towards him, whereas if hee had digged in silence, hee might have digged long enough and never have beene looked upon.

Plutus. For my part, Jupiter, to be plaine with you, I will not come at him.

Jupiter. Why so, good Plutus, knowing it is my pleasure ?

Plutus. Because hee hath used mee ill, Jupiter, drave mee out of his doores, and cut mee into a thousand peeces though I had evermore beene a true friend to his father, yet would hee needes cast mee out of his house, as it were with a forke, or as men would cast fire out of their hands : should I goe againe to him, to be scattered among flatterers, parasites, and harlots ? send mee to those men, Jupiter that are sensible of my worth, and will be carefull of mee, that honour mee, and are in love with mee : as for such grosse-headed gulls as these, let povertie be their companion on gods name, because they have prefer'd her before us, and from her hands let them receive a leather pelt and a mattocke, and content themselves, like miserable men, to earne four halfe-pence a day, that have erst thought it nothing to cast away gifts of tenne talents worth at a time.

Jupiter. Timon will use thee so no more : his mattocke I trow, hath tutor'd him well enough for that : and the creeke hee hath caught in his backe can teach him, how much thou art to be prefer'd before povertie : but this is strange to my eare, and thou shewest thy selfe too too querulous, and to be apt to complaine how ever the world go : Now thou criest out upon Timon, who set his doores wide open to thee, and suffered thee to walke at pleasure without restraint, or conceiving any jealous opinion of thee, whereas at other times thou hast found fault with the contrary : how thou hadst beene used by rich men, saying, that thou wast shut up by them under locke and key, with their seales set upon thee so sure, that it was

impossible for thee to put out thy head into the light, or once looke abroad : this hast thou been wont to complaine of to mee, and to tell me, that thou wast almost stifled in extreme darknes, which made thee look so pale and wanne, to be filled with care and anxietie, that thou didst threaten to runne away from them, if ever thou couldst finde a fit opportunitie : thou didst make a shew then as if thou thoughtst thy selfe to be in great extremitie to be constrained to lead a virgins life like a second Danae, kept in a closet of brasse or iron, there to be fed up with interest mony and reckonings under the custodie of exact and cruell keepers : thou wouldest tell mee how strange and absurd a course they tooke, who loving thee so tenderly, and it being in their power to have fruition of thee, yet durst not adventure upon thee, nor use their loves freely, though they were Lords over thee, but kept themselves waking to keepe thee, and their eies continually bent upon the seale and the bolt without winking ; and thought in so doing they enjoy'd thee well enough, not in having benefit of thee themselves, but in barring others from having any part in thee, like the dogge in the manger, that could neither eate barley himselfe, nor suffer the hungrie horse to have any : thou wouldst also deride their parsimonie and warinesse, and which was more strange than all the rest, to see how jealous they were even of themselves, not knowing that some roguish servant or cosening steward, or cheating schoolmaster should secretly intrude himselfe, and domineer over that unluckie and unlovely owner, whilst hee sate watching his interest money, by the poore dimme light of a drie rush candle : How can this hang together, to complaine so much of them, and now to find fault with the contrarie ?

Plutus. If you will rightly conceive of it, I thinke I may be well excused in blaming them both : for as Timons unthriftinesse and carelesnesse may be a strong argument how little account he made of mee, so, they that keepe mee prisoner, shut up in darknesse under locke and key, to have mee grow bigger, fatter and groser by their carefull heedinesse, not once so much as touching mee, or bringing

mee to light lest I should be seene of any, I hold them no better than fondlings and abusers of mee, in suffering mee to be eaten with rust, that never did them any wrong : not considering that they must shortly take their farewell of mee, and leave mee to some other fortunate man. I neither commend these, nor those that are so redie to be ridde of mee, but they that take a moderate course betweene both, which is best of all, and neither altogether abstaine from mee, nor be utterly lavish of mee : consider of it, but thus, good Jupiter : if a man should joyne himselfe in marriage with a yong wife, faire, and beautifull, and then carry no eye over her, but suffer her to gad abroad at her pleasure night and day, and accompanie with every one that would : nay more, should offer to perswade her to play the harlot, set open his doores, be bawde himselfe, and allure all hee could to come and visite her, could such a man he thought to love his wife ? I am sure, Jupiter, you will never say so, that have so often beene in love your selfe. Againe, if a man should joyne in wedlocke with an honest woman, and bring her to his own home, with purpose to beget children of her, and then neither touch her himselfe, though shee were a flourishing, and lovely damsell, nor suffer any other to come at her, or so much as to looke upon her, but keepe her a virgin, under locke and key, unfruitfull and barren, and yet professe himselfe to love her dearely, and gives instance of no lesse by the palenesse of his complexion, the fading of his flesh, and the hollownesse of his eies, may not hee be well thought to be out of his wits, it being in his power to do the part of an husband, and take fruition of his marriage bedde, and yet will suffer a lovely and well lookt virgin to pine and wither away as a Nunne in a cloister all the daies of her life. This is it that I complaine upon, when some disgracefully kicke mee out of doores, consume and exhaust mee idle, others keepe mee fast in fetters, as if I were some fugitive servant.

Jupiter. Let neither of these sorts of men trouble thy patience, they both are plagued according as they deserve : the one like Tantalus, neither eate nor drinke, though

their mouth be drie, but continue still gaping upon their gold : the other like Phineus, have their food snatcht out of their very choppes by the Harpies, before they can swallow it downe : but for your part, get you packing to Timon, whom you shall now finde to be a man of much better temper.

Plutus. But will hee ever give over to set mee a running, as it were a liquor out of a rotten vessell, and haſt to powre mee out, before I can be all put in, to prevent an inundation leſt for want of meanes to exhaust me, I should wholly choake and drowne him up ? certainly for ought that I can finde, I do no more but powre water into the tubbes of the Danaides, and vainly seeke to fill a concavities that will hold nothing : but before I can get in, almost all is runne out, the holes of the vessell have so wide a vent, that nothing can stop the passage.

Jupiter. If hee do not now close up those gaps, that all may not gush out at once to give thee a present issue, hee may soone find his pelt & mattock again in the lees of the vessel but for this time get you gone, and enrich him once more. And you, Mercurie, remember as you returne to bring the Cyclops to us from Ætna, to sharpen our thunderbolt, and make it fit for use, for wee must needs have it new whetted upon a sudden.

Mercurie. Then let us be gone, Plutus. But what is the matter with thee now ? what makes the halt ? I have beene mistaken in thee all this while, for I thought thee to be only blind, and now I perceive thou art lame also.

Plutus. I am not so at all times, Mercurie, for when I goe to any man as sent from Jupiter, I know not how, I fall lame, and so decrepite on both legges, that I can hardly get to my journeyes end, before the man grow old that is to enjoy mee : but when the time of my departure comes, you shall see mee with wings on my backe flie away more swiftly then a bird : no sooner can the lash be given, but I shall have got to the end of the gale, and be proclaimed victor, when the beholders some times could scarce have any sight of mee.

Mercurie. I cannot beleeeve thee in that : for I could

name many unto thee, that as yesterday had not a halfe-pennie to buy themselves an halter, and this day come to be rich and wealthie men, drawne up and downe with a paire of white coach-horses, that never were worth an asse of their owne before : traverse the streets clothd in purple, with gold rings on their fingers, when I verily thinke, they scarcely beleeeve themselves that their riches are any more than a dreame.

Plutus. Thats another matter, *Mercurie* : for I do not then goe upon mine owne feete, neither is it *Jupiter*, but *Pluto* that sets mee aworke to goe to them, who is also a bountifull bestower of riches, as his name imports : for when the time comes that I am to be conveyed from one to another, they enter mee first into wills and testaments, and seale them up surely, then they take mee by heapes and carrie mee away, after they have cast the dead man into some darke corner of the house, and covered his carcase within an old linnen ragge, which are readie to goe together by the eares for. In the meane space, they that are competitors in the prise, stand gaping in the market place, as yong swallowes for their damme that hovers about them : but when the seale is once taken off, and the string cut in two, and the writing opened, and my new master published (whether it be some kinsman, or parasite, or obscenous slave kept for sodomiticall sinfulness, his masters minion, that still keepes his chinne, close shaven) in lieu of so many and manifold pleasures which in his elder age hee supplied him withall, that worthy wight shall receive mee as a plentiful hire for his paines. Then hee whosoever he be, snatching mee up, together with the letters testament, carries mee away cleare, and instead of him that was lately called *Pyrrhias*, or *Dromo*, or *Tibias*, will now have his name altered to *Megacles*, or *Megabyzus*, or *Protarchus*, leaving the other silly fooles behinde him, gaping one upon another with grieffe of heart to see what a fish had escaped their net, without swallowing downe any part of the bait : when he hath thus made mee sure to himselfe, (being an ignorant sot, without wit or breeding, still fearing to be bound and

whipt, but pricks up his eares, and stands in as much awe of a mill house as of a temple) hee then grows intollerable among his companions, wrongs the free-man, beates his fellow servants to prove if there be any such power in him or not, till in the end, hee either drop into some bawdie house, or set his heart upon keeping racehorses, or give himselfe up to be led by flatterers that will sweare and stare he is more beautifull than Nireus, an ancients gentleman than Cecrops, or Codrus, a wiser man than Ulysses, and richer than sixteene such as Cræsus, and so in a short space hee shall be guld of all that which was so long in getting, by so many perjuries, rapines, and deceits.

Mercurie. You are in the right for that ; but going as thou dost, still on foot, without a guide, and being blinde withall, I marvell how thou canst finde out the way, or learne out to whom thou art sent by Jupiter, and take notice they are worthy to be made rich.

Plutus. Do you thinke I am able to finde them out ?

Mercurie. I do not thinke thou canst : otherwise thou woudst never have skipt over Aristides to bestow thy selfe upon Hipponicus and Callias, and many other Athenians, that never deserved to be made worth an half-penny : but what dost thou doe when thou art sent upon such an arrant ? what course dost thou take ?

Plutus. I wander up and downe like a vagrant, till I light upon one or other that lookt not for mee : and hee that first findes mee, carries mee away with him, returning many thanks to thee, Mercurie, for his unexpected good fortune.

Mercurie. Is Jupiter then deceived ? who according to his good meaning imagineth thou makest none rich but whom he thinkes worthy ?

Plutus. Hee may thanke himselfe for that, for he knowes well enough how blinde I am, and yet will send mee toe seeke out a thing so hard to be found, and so long agoe vanished from having any beeing, that Lynceus himself could hardly light upon it, it is so obscure and insensible : for which cause, there being so few good men to be found,

and such swarmes of the worser, that they fill the citie from one end to the other, I may the more easily meete with them in my progresse, and be circumvented by them.

Mercurie. But when thou art to forsake them, how canst thou escape with any ease, not knowing the way ?

Plutus. My sight is then sharpe enough, and my legges well able to carrie mee off, onely for the time of my departure.

Mercurie. Let mee aske thee one question more : thy sight being defective, (for I will speake my minde freely) thy complexion discoloured, and thy limbes so feeble and decrepit, how comes it to passe that thou hast so many lovers, and that all men affect thee, thinking themselves fortunate if they can attaine thee, and their life livelesse, if they cannot enjoy thee : I have knowne some, and not a few, that have beene so farre besotted with thee, that they have cast themselves into the deepe sea, and from the top of steepe rocks doubting lest they were despised by thee, because thou never wouldst vouchsafe to afford them any grace : and I am sure thou wilt freely confesse, if thou knowest thy selfe, that they are all mad men to dote upon such a love.

Plutus. Do you thinke I appeare to them to be such as I am indeed, lame, blinde, with all my other imperfections ?

Mercurie. What else, Plutus, unlesse they be all as blinde as thou.

Plutus. Blinde they are not, good Mercurie, but ignorance and error, which now-a-daies are predominant, do cast a mist before their eyes : and for my owne part, because I would not appeare altogether deformed, I put a lovely visard upon my face, wrought over with gold, and thicke beset with pearle, and cloth my selfe with costly garments when I come unto them, which makes them thinke they see beautie in her owne colours, whereupon they fall so farre in love with mee, that they even perish if they cannot enjoy mee : whereas if a man should shew mee to them naked, and stript of my accoutrements, no doubt they would condemne themselves, for being so

deceived, and for loving so unlovely and mishapen a thing.

Mercurie. But when they are growne rich, and have put the same visard upon their owne faces, why are they yet deceived, and rather would lose their heads from their shoulders, then suffer themselves to be unmask'd by any : mee thinkes they should not then be ignorant that thy comelinesse was but counterfeit, when they have full sight of the inside.

Plutus. There are many things that afford mee good helpe, *Mercurie*, in this case.

Mercurie. What may they bee ?

Plutus. At my first coming to any man, when hee sets open his doores to receive mee, there enter privily with mee, pride, follie, presumption, effeminacie, contempt, delusion, and infinite of the same stampe, which do so possess the soule of the silly fellow, that hee admires things not worthy of estimation, and covets after things that are to be eschewed, and doth so doat upon mee, that am the father of all this cursed crew, and continually attended by them, that hee would endure any thing, rather then suffer himselfe to be deprived of mee.

Mercurie. But thou hast another fault, *Plutus*, thou art so nimble and slipperie, so hard to bee held, and so fleete in flying away, that thou wilt give a man no fast hold, but like an eele or a snake, slip thorow his fingers I know not how : whereas povertie is apt to be apprehended, and quickly caught, having an hundred sort of fish-hookes, fastned to every part of her bodie, wherewith shee suddenly catcheth hold upon all that come neare her, and will not easily be unloosed againe. But while I spend the time in this trifling talke, we have beene forgetfull of that which wee had most reason to remember.

Plutus. What is that ?

Mercurie. To bring treasure along with us, who is a principall partie in this service.

Plutus. Take you no care for that : I left him safe in the earth when I ascended to you, charging him to keepe home, and the doore shut, and to open to no man, unlesse he heare mee call.

Mercurie. Let us then be travelling towards Attica : take hold by my cloake and follow mee, untill we are come to the confines of the countree.

Plutus. You doe well, *Mercurie*, to be my guide, for if you leave mee, I am like enough to be caught up by *Hyperbolus* or *Cleon*, as I rone I know not whither. But what noise is this I heare, as it were iron grating against a stone.

Mercurie. It is *Timon*, who is opening the earth hard by upon the side of a rockie mountaine. But what shall wee do with him ? I see hee hath got povertie to him, and labour, and sufferance and wisdom, and fortitude and a whole regiment, of the same ranke, mustered up by hunger : a troope of more worth than thou wilt be able to furnish him withall.

Plutus. Let us tarrie no longer then, good *Mercurie* I pray you : for wee shall never do good of a man guarded with such attendants.

Mercurie. *Jupiter* hath otherwise determined, and therefore wee must not shrink in the service.

Povertie. *Mercurie*, whither do you lead this man ?

Mercurie. Wee are sent to *Timon* here, by *Jupiter* himselfe.

Povertie. Comes *Plutus* now to *Timon*, whom I entertained, and tooke up, when he was in ill case, God knows, and utterly spent with riot and disorder ? is povertie so contemptible a creature with you, and so fit a subject to receive injurie, that you come to deprive mee of the onely possession I thought my selfe sure of, and whom I had trained up to all degrees of vertue, that *Plutus* may againe take him to his tuition, and then give him over to insolencie & pride, which will make him as effeminate base and foolish, as ever he was before, and so returne him againe to mee, no better than a ragged clout ?

Mercurie. O *Povertie*, it is *Joves* pleasure to have it so.

Povertie. Then I will give place : and you my old familiars, labour, wisdom, and the rest, follow mee, and hee shall soone finde what a friend he hath foregone, how true a companion in his labour, and how good a teacher

of the best things : in whose societie, his bodie was healthfull, his minde valorous and constant, and hee lived like a man depending upon himselfe, and holding matters of superfluity, and the like to be, as they are indeed, nothing appertaining to him.

Mercurie. They are all departed, therefore let us drawe neare.

Timon. What are you, ye damned wretches, or what make you here, to molest a labouring man, that workes for his living? ye shall dearely buy it before you goe, base villains as you are, for with clods and stones I will let drive at you as fast as I can.

Mercurie. Forbeare good Timon, and cast not at us : mistake us not : wee are not men : I am Mercurie, this is Plutus whom Jupiter hearing thy prayers hath sent unto thee : wherefore, in good time receive thy happie fortune and desist from thy labour.

Timon. I will make you both repent it, though yee be gods : for I hate all alike both gods and men : and this blind knave, whosoever hee be, shall soone finde to his cost the weight of my mattocke.

Plutus. For gods sake Mercurie let us be gone, the man is sure more than madde, and will do mee a mischief before I shall get from him.

Mercurie. Be not selfe will'd Timon, I pray you, but lay aside this fiercenesse and bitterness : stretch out your hands, receive good fortune, be rich againe and the chiefe among the Athenians, live in despite of those ungratefull wretches, and no man happie but thy selfe.

Timon. I tell you plainly I have no occasion to use you : trouble mee not : this mattocke is riches enough for mee : and for all other matters, I thinke my self best at ease, when no man comes neere mee.

Mercurie. Good sir, will you shew your selfe so ill bred, as to returne such a harsh and unmannerly answer to Jupiter? though you have some cause to hate mankind that have dealt dishonestly with you, yet be not a hater of god by any meanes, considering how redie the gods have beene to relieve you.

Timon. For your part, Mercurie, and so I say for Jupiter, I yeeld you heartie thankes, for the care you have had of mee : but for this Plutus, I will have nothing to do with him.

Mercurie. What is your reason for that ?

Timon. Because hee hath beene the meanes of the infinite miseries that have betide unto mee, betrayed mee into the hands of flatterers, delivered mee up to those that lay in wait for mee, stirred up hatred against mee, undid mee with voluptuous pleasures, caused every man to envie mee, and at the last most treacherously and perfidiously forsook mee : whereas honest povertie exercised mee in manlike labours, brought mee acquainted with truth and plaine dealing, furnished mee with necessities when I was sicklie, and taught mee to repose the hopes of my life onely in my selfe, and to contemne all other things. Shewe mee what riches I had by her meanes, which neither the flatterer by faire speeches, nor the sycophant by subornation, nor the people by their indignation, nor the judge by indirect sentence, nor the tyrant by all his trecheries and pollicies are able to deprive mee of. Wherefore beeing enabled by labour, I dig in this plot of ground with a love to my worke, and out of sight of those vilanies that are practised in the citie, my mattocke furnishing mee sufficiently with food to my content. Backe again therefore, good Mercurie, the same way you came, and take Plutus along with you to Jupiter for I desire no more but this, to be a perpetuall vexation to all men from the yongest to the oldest everlastingly.

Mercurie. You are to blame in that, I must tell you, for all men deserve not such a measure of extremitie : therefore cast off this pettish and childish kind of humor, and accept of Plutus, gifts sent from Jupiter are not to be rejected.

Plutus. Will you give mee leave, Timon, to tell you truth ? and will you not take it ill at my hands ?

Timon. Speake then, but be short : make no proeme, as the damned Rhetoritians are wont to doe : for I am content to heare a word or two from thee, for this honest Mercuries sake.

Plutus. Your objections have bin so many, that perhaps they require a longer answer than so : notwithstanding consider with your selfe whether I be guilty of such wrongs as you have charged mee withall : for I have bin the author of all your greatest delights, honor, prerogative, ornaments, and all the delicacies you ever enjoyed. In that you have bin respected, revered & affected by all men, it was by my means : if you have been abused by flatterers, the fault is not in mee, for I have more cause to say I have bin ill used at your hands, in prostituting mee basely to lewd and vile persons, that bewitched you with prayes, so to get mee into their fingers : at the last you say I proved treacherous towards you, when contrariwise, I may more justly condemne you, for driving mee away by all the devises you could imagine, and thrusting mee out of your house by head and shoulders. Wherefore instead of costly rayment, venerable povertie hath put this pelt upon you : and Mercury himselfe can witnesse with mee, how earnest a suiter I was to Jupiter, that I might never more come at you, for using mee so discourteously before.

Mercurie. But now, Plutus, you see hee is another manner of man, wherefore take a good heart unto you, and goe dwell with him ; you Timon, digge as you did before, and do thou Plutus conveigh treasure unto him under his mattocke, for he will heare thee at the first call.

Timon. I am content for this once, Mercurie, to be rul'd by you, and to be made a rich man againe : for what can a man do withall, when the gods do so importune him ? but consider I beseech you, what a pecke of troubles you plunge mee miserable man into, that have lately lived most happily, and must now suddenly be indowed with such a masse of gold, without doing any injurie, and taking so many cares upon mee.

Mercurie. Indure it all, Timon, for my sake : unlesse in your discretion you thinke it hainous to have your former flatterers burst with envie : for I will take my flight over mount Ætna, and so into heaven.

Plutus. Hee is gone, I perceive by the fluttering of his wings : but abide thou there, or if thou like better of it

strike with thy mattock into the earth. Ho treasure ! golden treasure I say, attend to this Timon, and deliver thy selfe to be taken up by him. Digge now Timon as deepe as thou canst, I will give way unto you.

Timon. Come on then my good mattocke, strengthen thy selfe for my sake, and bee not tired with provoking treasure to shew himselfe openly, out of the bowels of the earth : O miraculous Jupiter, and yee friendly Corybantes, and auspicious Mercurie, how should so much gold come hither ? or is all this but a dreame ? I doubt I shall finde it to be but coales when I awake : nay certainly, this is pure gold, ruddie, weighty, and lovely to looke upon ? O Gold, that deservest the best welcome mortall men are able to give thee, that glitterest as gloriously night and day, as the cleare flaming fire : come to mee sweete friend, and dearest love : well may I now beleieve that Jupiter sometime turned himselfe into a showre of gold : for what virgin would not with open armes embrace so beautifull a lover, falling into the roome thorow the rooffe of the house ? O Midas, and Cræsus, and yee consecrated gifts of Delphos, how poore are you in respect of Timon and Timons riches, to whom the Persian King is not to be compared : O my sweet mattocke, and my deare pelt, I will consecrate you as an offering to Pan, I will purchase the whole confines of this countrie, and build a towre over my treasure bigge enough for my selfe alone to live in, and which I purpose shall be my sepulchre at my death : and for the remainder of my ensuing life. I will resolve upon these rules : to accompanie no man, to take notice of no man, and to live in contempt of all men : the title of friend, or guest, or companion, or the altar of mercie, are but meere toies, not worth a straw to be talkt of : to be sorrie for him that weepes, or helpe him that wants, shall be a transgression and breach of our lawes : I will eate alone as wolves do, and have but one friend in the world to beare mee companie, and that shall be Timon : all others shall be enemies and traitors, and to have speech with any of them, an absolute piacle : If I do but see a man, that day shall be dismall and accursed : I will make

no difference betweene them and statues of stone and brasse : I will admit no messenger from them, nor contract any truce with them, but solitarinesse shall be the maine limit betwixt mee and them : to be of the same tribe, the same fraternitie, the same people, or the same countrie, shall bee but poore, and unprofitable termes to be respected by none but fooles, let Timon alone be rich, and live in despite of all other, let him revell alone by himselfe, farre from flattery, and odious commendations : let him sacrifice to the gods, and make good cheare alone, as a neighbour conjoynd only to himself, discarding all other : and let it be further enacted, that it shall be lawfull for him onely to shake himselfe by the hand, that is, either when hee is about to die, or to set a crowne upon his head : and the welcomest name to him in the world is to be called Manhater : the notes and ensignes of his conditions, shall be austeritie, crueltie, frowardnesse, anger and inhumanitie : if thou see any man in the fire ready to be burnt, and he intreat to have it quencht, poure into it pitch and oyle : if any man be driven downe the streame in a flood, and shall stretch out his hands to thee for helpe, give him a knock on the pate, and send him to the botome, that hee may never be able to put up his head againe : so shall they receive according to their desert. Timon the sonne of Echecratides, the Colyttean, hath published this law : and the same Timon in parliament hath confirmed it : so it is : so have we decreed, and will constantly persist therein. Now it would do mee good at the heart, to have all men take notice of mine abundant riches, for it would be as bad as a hanging to them to heare of it : but how comes this to passe ? good god upon a sudden ? how they come running in every way, as soone as they had recovered, I know not by what meanes, the sent of this gold ? whether were it best for mee to ascend this hill, and from the higher ground drive them away with stones, or dispence with mine owne order for once, and enter conference with them to their greater vexation, when they shall see themselves despised ? It shall be so : I will therefore receive them and tarrie their comming :

But let mee see : Who is the formost man of the companie ? who but Gnathonides the flatterer : whose benevolence I craved not long agoe, and hee held mee out a halter, who had many times spewed whole tubfulls at my table, hee hath done well in repairing hither so speedily, for hee is the first that shall repent it.

Gnathonides. Have I not alwaies said, that the gods would never be forgetfull of Timon, so good a man ? Haile Timon, the comliest of all creatures, the most pleasing of all companions, and the flowre of all good fellowship.

Timon. And thou Gnathonides, the most ravenous of all vultures, and the vilest of all men.

Gnathonides. O Sir, you alwaies love to breake jests upon your friends, but where shall wee meete and sup together ? I have brought you here a new song of the last edition which I have lately learned.

Timon. But I will first make thee sing a sorrowfull Elegie under this Mattocke.

Gnathonides. What's the matter now ? dost thou strike mee Timon ? beare witnesse, alas alas : I warne thee to appeare at Mars his hill, upon an action of batterie.

Timon. If thou tarrie a little longer, thou shalt have cause to warne mee upon an action of manslaughter.

Gnathonides. I will none of that : yet I pray you make mee a plaister of gold to lay upon my wound : for I have heard it hath an excellent vertue in staunching blood.

Timon. Art thou here yet ?

Gnathonides. Nay then I am gone, and little joy shall it be to thee, of so courteous a man, to become so cruell.

Timon. What bald-pated fellow is this that comes next ? it is Philiades, the impurest parasite that ever lived : this knave had from mee a whole Lord-ship, and two talents I gave his daughter to her marriage, because hee once commended my singing : for when all the company beside were silent, hee alone extold mee to the skies, and sware I had a sweeter voice than ever had swanne : but when he saw mee sickly a while agoe, and that I came to him to crave his reliefe, the rascall fell a beating of mee.

Philiades. O Impudencie do you now acknowledge

Timon ? would Gnathonides now be his friend, & play-fellow ? wherefore his reward hath bin righteous, in respect of his ingratitude : whereas I, that have beene his old acquaintance, brought up with him from a child, and of the same tribe, do yet so moderate my selfe, that I may not seeme to be an intruder. Haile noble Timon, and I beseech you free your selfe from these base flatterers that come onely to fill their bellies, and are indeed no better than cormorants. No man is to be trusted now adaies : all are unthankfull and wicked : I was bringing a talent along with mee, to helpe to furnish you with necessaries : but being upon the way, I heard of wonderfull riches that were come to your hands : whereupon, I made the cause of my visitation to be onely to give you good counsell, though I know you are indued with such wisdom, that you needed not to be advised by mee, but are able to tell Nestor himself what he hath to do.

Timon. It may be so, Philiades but come a little nearer that I may see, how well I can welcome you with this Mattocke.

Philiades. Helpe neighbours : this unthankfull man hath broke my head, because I counselled him for his good.

Timon. Behold a third man, Demeas, the Rhetorician with a decree in his hand, who professeth himselfe to bee one of our kinred : I payed to the citie for this fellow, eleven talents in one day, which hee was fin'd in, and committed untill hee should make payment : and for pittie set him at libertie : yet the other day, when it was his lot to distribute dole money among the Erechthean tribe, and I came to him to crave my share, hee said he could not tell whether I were a citizen.

Demeas. All haile, Timon, a bounteous benefactor towards your kindred, the bulwarke of Athens, and the ornament of Greece, the people, and both the counsells are all assembled, expecting your comming long agoe : but first, I pray you, harken to this decree, which I have pend downe for you. " For as much as Timon, the sonne of Echecratides, the Colyttean, (a man not onely honest

and vertuous, but so wise and discreet withall, that his like againe is not to be found in Greece) hath evermore sought the good of the citie, and hath got the best prize at combating, wraſtling, and running at the Olympian games in one day, beside the race chariot and coursing horses."

Timon. Why man, I never went to see the Olympian games, in all my life.

Demeas. What then? you may see them hereafter : and for such matters as these, it is better the mention of them should precede then follow. "Hee also fought bravely of late in the quarrell of his countrie, against the Acharnens, and cut in pieces two companies of the Lacedæmonians."

Timon. What's that? I protest for my part, because I had no skill in armes, I was never yet inrold into any militarie companie.

Demeas. You speake to poorely of your selfe : but wee might be thought unthankfull if wee should not remember it : moreover : "By publishing Decrees, by giving good counsell, and by good command in warre, he hath procured no small benefite to the citie : for all which considerations, be it enacted by the counsell and the people, and the highest court of the citie, according to their tribes, and all the multitude in particular and generall, that a golden statue shall be erected to Timon in the castle, and placed next to the image of Minerva, holding a thunderbolt in his right hand, and the sun-beames shining about his head, and hee be crowned with seven crownes of gold, and this to be publicly proclaimed this day in the new tragedies of Bacchus : for the feasts of Bacchus are to be celebrated by him this day : this sentence is pronounced by Demeas the Rhetoritian, his kinsman in the nearest degree of blood, and his scholler beside, for Timon is also a good Rhetoritian, and good at every thing else whatsoever hee will." This is the Decree that I have framed for you. Moreover, my purpose is to bring my sonne unto you shortly, and after your name to call him Timon.

Timon. How should that be, Demeas, when thou never hadst any wife that I ever heard of?

Demeas. But I meane to be married, god willing the next yearè, and will beget a child, and the infant that shall be borne, for it must be a boy, I will have called Timon.

Timon. I know not whether it will be your fortune ever to come to marriage, friend mine, if this blow with my Mattocke do but fall aright.

Demeas. Alas, alas : what meanest thou by this ? dost thou tyrannize, Timon, and beate freemen, that art no true freeman, nor cittizen thy selfe ? but be sure of it, I will crie quittance with thee out of hand one way or other : especially for burning the castle.

Timon. No such matter : for that thou seest stands unburnt, and therefore thou shewest thy selfe a plaine sycophant.

Demeas. But thou art rich, and hast broken in thorow the backe doore.

Timon. Neither is that broken up : and therefore thou art idle every way.

Demeas. But broken up it will be : and thou hast already got into thy hands all the riches that were within it.

Timon. Take one blow more for that.

Demeas. O my backe : what shall I doe ?

Timon. Dost thou crie ? I have yet a third blow to bestow upon thee if thou tarry, it would be a shame for mee, that could cut in pieces two companies of the Lacedæmonians without armes and should not now be able to confound one withered fellow : in vaine it was then, that I got the prise at Olympus, for wrastling and running : but who comes now ? is it not Thrasycles the Philosopher ? it can be no other : see how he stroakes his beard at length, lifts up his eie browes, and comes muttering somewhat to himselfe, looking like a Titan, and the haire of his forehead cast back like some Boreas or Triton pictured by Zekxis : this man that hath such a grave countenance, such a sober gate : and is so succinct in his apparell : hee that in a morning will deliver you a thousand precepts for vertue,

crie out upon them that are addicted to pleasure, and speake in praise of frugalitie, as soone as hee hath bathed and come in to supper, and his boy fill'd him one full bowle (for hee loves a cup of good wine with all his heart) as if hee drunke of the water of Lethe, will pleasantly give an instance contrary to his forenoone speeches, strike at the meate like a kite at his pray, juttle his next neighbour out of his place, slabber all his beard over with sawce, and cramme in like any curre dogge, hanging his head perpetually over the platters, as if hee meant to finde out vertue in the bottome of the dishes, and wipes them every one with his fore-finger as cleane as a cup, because hee would not leave a drop of sawce behinde him : hee is as sure a card at his cup as at his meat, and will be as drunke as any ape, not onely to the height of singing, and dauncing, but till it make him brabble, and fall out : then will hee passe many speeches over the pot, and talke of nothing else but temperance and sobrietie, when hee is all-to-peeces himselfe, and brings out his words so scurvily, that all the company laughs him to scorne : then falls hee to spewing, untill at the last some take him away, and carrie him out of the roome, though hee catch hold upon some of the wenches as strongly as hee can : but when hee is at the best, hee shall subscribe to no man for lying, and audaciousnesse, and covetousnesse : he is the prime of all parasites, and the easiest drawne to commit perjurie : imposture leads the way with him, and impudencie followes after : yet would hee seeme to be wholly made of wisdom, and every way forth absolute and perfect. I will make him smoake for it, as soone as hee comes, for his goodnesse sake. What's the reason that Thrasyacles hath beene so slow in comming to visit mee ?

Thrasyacles. I come not, Timon, with the same intent as other men doe, which aime at thy riches, and runne themselves out of breath in hope to get silver gold and good cheare by thee, expressing a great deale of flattery towards a man so honest and plaine as thou art, and so ready to impart of any thing that is within thy power : as for mee, you know a piece of barley bread will serve

mee to supper sufficiently, and no better victuals with it, than a sallade of time, and cresses, or if I list to exceed, a bit or two of powdred meat : my drinke is no other but cleare fountaine water, and this thred-bare cassock I prefferre before the richest purple you can desire : but for gold I have it in no more estimation, than the rubbish that lies upon the sea shore : for your sake it is that I am come hither, lest this mischievous and most deceitfull possession of riches should corrupt you, which hath oftentimes beene the cause of incurable mischiefes to many men : wherefore if you will be ruled by mee, take it and cast it all into the sea as an unnecessarie clogge to a good man that is able to discern the riches of Philosophie : I meane not into the maine sea, good Sir, but that you would goe into it as farre as a man is forked before the going forth of the tide, and suffer no man to see you but my selfe : or if you like not well of this take another course, which perhaps may do better : disburden your selfe of it so soone as you can, leave not one halfe-pennie, but distribute it to all that stand in need : to one man, five drachmes, to another, a pound, to a third a talent : but if any Philosopher come in your way, you cannot upon your conscience, but give him twice or thrice as much as any other : for my part I crave nothing for my selfe : but to bestow upon my friends that are in want, and I shall hold my selfe well satisfied, if you will but fill mee this satchell, which doth not altogether containe two bushels of Ægina measures : for a Philosopher ought to be content with a little, & observe the meane, and never stretch his thoughts wider than his scrip.

Timon. I commend thee Thrasycles, for this in faith : but before I deale with thy scrip, let mee trie whether I can fill thy head with blowes and measure them out with my mattocke.

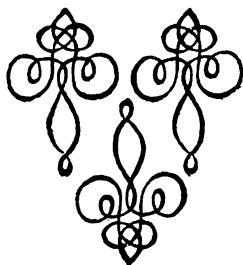
Thrasycles. O Democracie, and lawes : I am beaten by a rebellious wretch in a free citie.

Timon. Why dost thou complaine, my honest Thrasycles ? have I deceived thee in thy measure ? I am sure I put in foure quarts more than was thy due. But what's

the matter of this ? they come now tumbling in by heapes : there is Blepsias, and Laches, and Gniphon, and a whole rabble of such rascalls as shall be sure to rue for it : I will therefore ascend this rocke, and forbear the use of my mattocke a while, which hath made mee over wearie, and lay as many stones as I can on heaps together, and dung amongst them as thicke as haile.

Blepsias. You may save your selfe that labour, Timon, for wee will be going.

Timon. But I hope, not without blood or blowes.





LUCIAN HIS FEAST,
OR,
THE LAPITHES

I HEARE there was much adoe amongst you yesterday, Lucinus, at Aristœnetus house at supper, and that certaine Philosophers made some speeches there, which begot so great a quarrell in the companie, if Charinus told mee true, that they grew at the last to blowes, and could not conclude but in blood.

Lucinus. How came Charinus to have such knowledge in the matter Philo, and was not amongst us ?

Philo. Hee had it, as hee said, from Dionicus the physician, and Dionicus I suppose was one of them that was at supper with you.

Lucinus. True : but Dionicus was not there soone enough to know how it began : for he came late in, about the midst of the brabble, a little before they fell to blowes, and therefore could not deliver any certaintie, not knowing where upon the quarrell grew, that it should proceed so farre, as to end in blood.

Philo. For which cause Charinus wish't us to repaire to you, Lucinus, if wee desired to be fully informed in the whole carriage of the businesse, for that Dionicus told him, hee was not there at the first : but that you knew all that was done to a haire, and remembred every word that was spoken, not carelessly suffering any thing to slippe from you, but attentively noting it with all diligence : wherefore you shall not escape us, without sweetning our lippes also with your daintie junkets, for to mee, no banquet in the

world can be more pleasing than your reports : and the rather because wee may here feast together soberly and quietly out of danger of blowes or bloodshed, whether they be old men or yong, that shall so farre abuse themselves in drinke, as to say or doe they care not what.

Lucinus. Why Philo, do you thinke it fit, that matters of this nature should be communicated to all men, and every thing publisht that is done in wine and drunkennesse? These kinde of businesses ought rather to be committed to forgetfulnesse, and construed to be the workes of the great god Bacchus, who will not suffer any of his Orgies to be curtailed or uncompleat : it is the propertie of ill conditioned persons strictly to examine that which ought rather to be suppressd in silence : and you know the Proverbe : *I hate a memorative companion.* Neither hath Dionicus done well in making it knowne to Charinus, or in scattering abroad what past among philosophicall persons : and for my part I will not speake a word of it.

Philo. Do you make the matter strange, Lucinus? betwixt you and mee, it shall not be so, for I am sure of this, that you are in a greater longing to tell it, than I to heare it : and I do not thinke, but for want of auditors, you would be glad to creepe to some pillar or statue of stone and there poure it all out with open mouth, if I should but offer to leave you, I know you would not suffer mee to stir a foote from you untill I had heard it all : but would come to mee, follow after mee, and intreat mee to tarrie it out, I will therefore be as strange to you as you to mee, god speede you well, if you be so minded, wee will be gone to heare it from some other, and not be beholding to you.

Lucinus. Nay, rather than you should take it ill, I will hasard the telling of it all, if you be desirous to heare it : but I would not have you make all the world acquainted with it.

Philo. Either I have forgot Lucinus, or you will be the apter man your selfe to disperse such newes as this, and therefore you neede not to intreat mee that : but tell mee

first : did Aristœnetus make that feast for the marriage of his sonne Zeno ?

Lucinus. No, but hee gave his daughter Cleanthis in marriage to a young student in Philosophie, the sonne of Eucritus the Usurer.

Philo. He is a prettie youth indeed, but a little too young, not yet ripe enough for marriage.

Lucinus. I know not where hee could have matcht her better : for hee seemes to be a well governd young man, and to have a good liking to learning : beside, hee is the onely child of Eucritus, who is a rich man, and therefore choice was made of him for a bridegrome before all others.

Philo. Eucritus riches had been motive sufficient to make up the match : but who were the guests Lucinus, that were bid to the feast ?

Lucinus. I cannot tell you the names of them all, but for Philosophers and learned men, which I thinke you are most desirous to heare of, there was old Zenothemis the Stoicke, and with him came Diphilus, surnamed the Labyrinth, for hee was tutor to Zeno, Aristœnetus sonne. Of the sect of the Peripatetikes, came Cleodemus : dost thou not know that fowle-mouth'd fellow, that wrangler ? his schollers call him the sword and dagger. There came also Hermo the Epicure, who was no sooner within the doore, but presently the Stoickes began to looke a sconce, and turned the one shoulder towards him, that all the companie might perceive how bitterly they abhord him, as if hee had beene some parricide or execrable person : these were invited as friends and anciently acquainted with Aristœnetus himselfe, and with them came Hestîæus the Grammmarian, and Dionysodorus the Rhetorician. And for the bridegrome Chœreas sake, Io the Platoniſt, was also invited, who was his tutor : a grave man, and of a comely personage, expressing a great deale of moderation in his countenance, he is commonly called by the name of Canon, because of the true direction of his judgement, when hee came in, they all rose up, and saluted him as the better man, and the presence of the precious Io was as welcome to them, as if some god had appeared

amongst them : It was now time to sit to meate, for almost all the guests were come : on the right hand as you enter the roome, the women tooke up all the seats on that side, for they were many, and among them the bride, covered with a vaile from top to toe, and environed round with a whole flocke of females : right before the doore sate the rest of the companie, every man in his degree : over against the women : first sate Eucritus, and after him Aristœnetus : then the question was, who should sit next Zenothemis the Stoicke, because he was an old man, or Hermo the Epicure, for he was the priest of Castor and Pollux, and one of the best gentlemen in the citie : but Zenothemis had soone assoiled that doubt : for Aristœnetus, said hee, if you thinke mee to be no better a man than this fellow Hermo, who, to speake no worse of him, is one of Epecurus sect, I will be gone and leave all your feast to your selfe, and with that calling his man, made as though hee would depart : But Hermo answered, nay tarrie, and take the better seate, good Zenothemis, though it had beene good manners in you to have given place, if for no other respect, yet because I am a priest : speake of Epicurus as ill as you can : I scorne, said Zenothemis an Epicure priest, and so sate him down, and next to him, for all that, sate Hermo : then Cleodemus the Peripatetike, then Io, and next to him the bridegrome, then my selfe, and after mee Diphilus, and beneath him Zeno his scholler : then the Rhetorician Dionysodorus, and Hestîæus the Grammarian.

Philo. Good god, Lucinus, call you this a feast ? you may rather terme it a schoole of many learned and discreet men : and I commend Aristœnetus, for inviting men of such wisdome to take part of his good cheare at such a joyfull meeting, filling up his feast with the prime flowres of every sect, not making choice of one, and leaving out another, but coupling them all together for companie.

Lucinus. Indeed, friend, many rich men use not that circumspection : but hee hath beene alwaies inclin'd to learning, and hath spent the most part of his time in conversing with such : but to the matter : wee did eate our

meate in great quiet for a while, and plentiful provision was made for us : I neede not rehearse the sundrie sorts of brothes, baked meats, and banquetting dishes that were prepared in abundance : but whilst wee were busie at it, Cleodemus bowing his head to Io, see you not, said hee yonder old fellow, meaning Zenothemis (for I overheard him) how fast hee crammes it in, that all his coat is covered over with slabber, and what a deale of meate hee hath given to his man that stands behinde him, thinking no bodie lookes upon him, nor remembring what companie hee is in ? I pray you shew it to Lucinus that hee may be witnesse with us, but I needed no information from Io, for I saw it plaine enough before. No sooner were these words out of Cleodemus mouth, but in comes Alcidas the Cynick unsent for, and instead of some pleasing insinuation, bolted out this old worne proverbe, Menelaus comes though not invited : but all the companie thought it an impudent part, and replied againe with verses of the same stampe : one said, thou art a foole Menelaus : but Agamemnon Atreus sonne, was not well pleased with this, and other conceited jests fit for the occasion : but all with a low voice, for no man durst make him any open answer, they stood in such feare of Alcidas, who was so notorious a brawler, that he would make more noise than all the Cynicks besides, and for that gift was terrible to all men : but Aristænetus bade him welcome, and wisht him to take a stoole and sit downe by Hestæus, and Dionysodorus, which he refused, saying, it was a meere womanish devise to sit upon chaires and stooles, or to feast as you do now, lying almost along upon a soft bed, and a purple coverlet spread under you : I meane to take my meate standing, and walke about at pleasure, if I be wearie, I will spread my mantle on the floare, and there lye downe upon one elbow, like the picture of Hercules : As it please you, said Aristænetus, and so hee began to traverse his ground, taking his supper like a Scythian, fleeting continually from place to place, to see where he could finde best pasture : thus wandred hee like a vagrant among the waiters that brought in meate, eating and prat-

ing all at once about vice and vertue, scoffing at gold and silver, and asking Aristœnetus what hee would give for so many earthen pots of the same making, that should be of equall weight, but when hee began to be troublesome, Aristœnetus stopt his mouth for a time, by commanding his man to fill him a great cup of wine up to the brimme : this hee thought hee had done for the best : but little did hee know how many mischiefes that bowle would bring after it : Alcidas tooke it, and was silent for a while : but afterwards, casting himselfe upon the floare, as hee before said hee would doe, lay along halfe naked upon his elbow, and held the pot in his right hand, as Hercules is painted drinking with Pholus : then the cup began to walke merrily among the rest of the companie, there was drinking and talking of all hands, till lights were brought in. In the meane time I perceived the boy that waited upon Cleodemus, a prettie smirke youth, and a well faced cuppe-bearer, sometimes smile a little, (for I must tell you all, even the very appendancies to the feast, especially, if any thing were done that might move delight) I therefore watcht as narrowly as I could, to finde out what it was hee smiled at : and not long after hee came to take the cup from Cleodemus, who giving him a crush on the finger together with the cuppe, gave him, I thinke two pieces of silver : the boy, at the crush of his finger smiled againe, but I imagine hee was not aware of any money : for, receiving it not, the pieces fell downe and clattered in the floure, whereat they both blusht exceedingly : yet they that were next knew not whose money it was, the boy denying that hee let fall any, and Cleodemus, neare unto whom the noise was, would not acknowledge hee cast any downe : so it was let slippe, and nothing said of it : for there were not many that saw it, but onely I thinke Aristœnetus : for within a while after, the boy was sent packing out of the roome, and an old withered fellow, I thinke some muleter, or horse keeper, commanded to waite in his place : thus the matter was husht up, which would have beene a great discredit to Cleodemus, if it should have beene knowne openly, & not smothered, as Aristœ-

netus discreetly did, imputing it to much wine : but Alcidas, the Cynike, who by this time had got a pot in his pate, when hee had learned out the name of the bride, commanded silence with a loud voice, and turning himselfe towards the women : a health to thee, O Cleanthis, said hee, and Hercules be thy good guide : and when all the companie laught at him, laugh you, said hee, base scabbs, because I drunke to the bride in the name of our god Hercules ? I would have you know this, if shee pledge mee not, shee shall never be mother of such a sonne as I am, of firme strength, free minde, and able bodie : and with that shewed his naked limbes so farre as was beyond all shame : whereat the companie laught again : but hee rising up in rage, cast a crabbed countenance upon them, as if his fingers itcht to have a bout with some of them, and no doubt some or other should have paid for't, if in the very nicke, a huge tart had not beene served in which drew his eyes that way, and made him grow more calme, and his anger well allaid : for hee walkt the round still the same way it went, and cramm'd in as fast as hee could : by this time most of the companie was drunke, and began to roare a pace : Dionysodorus made some speeches by fits, & was commended by the servants that stood behind : Hestæus the Grammarian spake verses, making a mingle mangle of Pindarus, Hesiodus, and Anacreon, out of them all to patch up one absurd poeme : and these verses were ever in his mouth prophesying what would succeed : their shields did clatter one against another : and mens wofull cries, and joyfull showts were heard there both at once : Zenothemis read somewhat out of a little booke which his man brought with him : but in the distance, as many times it happens, before the comming in of the second course, Aristœnetus unwilling to have that time lost without delight, call'd for his jester to come in, to say or doe somewhat to make the companie merrie : and presently comes an ill-shapt fellow, with his head shav'd all over, except a few haire that were left standing upright upon the top of his pate, who began to dance and shew tricks, turning himselfe every way to appeare the more ridiculous, hudling

up many verses together which hee pronounced in an Egyptian kinde of dialect, and in the end he began to breake jests upon the companie, every man laughing at what was said, and tooke it all in good part, but when hee thought to be as bold with Alcidas, and called him the little curre of Malta, hee grew angrie, being not well content with him before, because hee saw hee was pleasing to the companie, and detaining them in beholding his sports : wherefore suddenly casting off his cassocke, hee challenged him to cuffes, which if hee refused, hee threatned to make him feeble the weight of his cudgell : whereupon poore Satyrion, for so was the jester named, settled himselfe to buffets : and better sport in this world could not be made, than to see a Philosopher oppose himselfe against a jester, to strike and be stricken againe by such a fellow as hee : the companie were some ashamed, and some laught, untill Alcidas gave over in the plaine field, quite beaten out of the pit by a poore fellow, put upon him of purpose, which made them all laugh heartily, & at that very instant Dionicus the Physician came in, a little after the combate : for hee was constrained, as hee said, to stay somewhat longer than hee thought to have done, to give phisicke to Polyprepon the Musician, who was lately taken with a phrensie : and he told us a merrie jest that befell him upon that occasion : for comming, as hee said, into the roome to him, not thinking to have found him in his fit, the sicke man suddenly rose up, and locking the doore upon him, drew his sword, and delivering his pipes into his hands, commanded him to play, and because he would not, began to beat him, holding a lash in his hands aloft over him : being in this extremitie, hee devised to put this tricke upon him : hee challenged him to play upon the pipe with him for a wager, which should be for a certaine number of stripes, to be given him that did worst : and when he had plaid first, (but ill-favouredly enough god knowes) he delivered him the pipe, and tooke the lash into his owne hands : and stepping suddenly to the sword, cast it out of the window into the open court, and calling in neighbours to breake open the doore, by that meanes escaped :

then hee shewed the prints of the blowes hee had received, and some blacke and blew spots upon his face. This narration of Dionicus, was as pleasing as all the gesters merriments, and so hee thrust in by Hestizæus, and supt upon the remainder of that was left. And no doubt it was the providence of some god, that sent him so seasonably amongst us, to do good offices for the companie in businesses that fell out afterwards : for suddenly in the midst amongst us all appeared a servant, sent, as he said, from Etœmocles the Stoicke, with a little writing in his hand, which he told us his master commanded him to read publikely, that all the companie might heare it, and then come backe to him againe : which when Aristœnetus had given way unto, hee went nearer to the light, and there read it.

Philo. Was it any thing tending to the commendation of the bride, or some Epithalamium, which are used to be made upon such occasion ?

Lucinus. Indeed I had thought it had beene some such matter, but it fell out otherwise, for the contents of the writings were these. Etœmocles the Philosopher, to Aristœnetus : “ How I stand affected to feasting, the whole course of my fore-passed life, can give large testimonie : for though I am daily invited by many, far richer men than your self, yet can I by no means indure to be drawn unto it, knowing how subject such meetings are to disorders & drunkennesse : but you are the man, above all others, I have most reason to complaine mee of, whom I have so long observed, with all carefull diligence, and now not thought worthy to be numbred amongst your other friends, but the onely man that could have no part with you, though dwelling so neare a neighbour to you, which makes my grieve the greater, that you should shew your selfe so unkinde : I repose felicitie, neither in the limbe of a wild boare, nor in the leg of a hare, nor in a piece of a march-pane : I can have all this plentifully from others, that are not to learn their duty : for I was this day invited to supper by my scholler Pammenes, where I should have fared richly : but, like a foole, I reserved my selfe for

you, and you have utterly pretermitted mee, & imparted your good cheare to others : very good : for you are not able to discern the better from the worse, nor have yet attained the apprehensive faculty : but I know who are the men that have wrought mee this, it proceeds all from your rare Philosophers, Zenothemis and the Labyrinth, whose mouths, without envy be it spoken, I am perswaded I could quickly stop with one poore syllogisme : let any of them tell mee, if they can, what Philosophy is, or the first elements of learning : the difference betwixt a strong disposition and a habit, or, not to speake of more difficult points, what is a horned reason, what a Sorites, what a collective argument : but much good may it do you with them : I that hold only goodnesse to be happinesse, can easily digest these indignities. And to cut of all excuse, you may fortune hereafter to fly unto, as to say, you had forgot mee among so great a multitude, or that you had so many matters in your head, I tell you, I spake to you twice this day : first in the morning at your house, and afterwards, when you were sacrificing to Castor and Pollux, if you thinke it much I should take offence for losing a feast, do but remember Oeneus, and you shall see how angrie Diana was, because he omitted her alone from being a guest at his sacrifice, and feasted all the gods beside : Homer speaks of it in this manner :

*Either he forgot, or not regarded,
Which great neglect was wrathfully rewarded,*

and Euripides,

*Calydonia is a part of Pelops countrie found
By sea right opposite to us, a fertile happy ground :*

And Sophocles,

*A monstrous swine was into Oeneus land
Sent in revenge, by great Diana's hand.*

These few verses, out of many, have I produc't, that you may know, what a man you have relinquisht to entertain Diphilus, and committed your sonne to his tuition :

very good : indeed he is sweete and loving to the young man, and couples with him for affection sake : but if it were not a shame for mee to deliver such filthy matter, I could tell you more, which you may learne if you will from Zopyrus, his schoolmaster : for it is true : but I have no desire to be troublesome at your marriage feast, nor to accuse others of crimes so abominable : though Diphilus have beene thought worthy to deprive mee of two schollers, yet for Philosophers sake, I will be silent. My servant I have commanded, that if you should offer him any part of your wild boare, or of your venison, or of your banquetting dishes, in way of excuse for my not being at supper with you, that hee should not receive it, lest hee might be thought to be sent for that purpose."

Whilst this letter was reading, I protest to you, good friend, that the sweat ranne downe my face for very shame, and I wisht that even the earth would open and swallow mee up, when I saw how the companie laught at every word they heard, especially such as knew Etœmocles to be a gray headed man, and to carrie such a shew of gravitie : and I mused how hee could conceale himselfe, being such a one, and cosen others onely with the length of his beard, and his formall countenance : but as farre as I could gather, Aristœnetus left him out, not as carelesse, but doubtfull lest hee would not come at him if he were invited, nor expose himselfe to such a man, where he thought best not to tempt him at all : when the servant had done reading, all the guests cast their eies upon Zeno, and Diphilus, to see how pitifull and pale they lookt upon it, their very countenance bewraying the guilt of the crime that Etœmocles laid to their charge, which much troubled Aristœnetus, and fill'd him with vexation : notwithstanding, hee wisht us to drinke and be merrie, setting as good a face as hee could upon the matter, and with a little smile, sent away the servant, saying, hee would be carefull to looke to such matters : soone after, Zeno conveyed himselfe closely from the table, his schoolemaster beckoning to him to be gone, because it was his fathers will. But Cleodemus, who had long lookt for some occasion to be doing with

the Stoicks, and was even mad with himselfe that no opportunitie was offered, had now good hold given him by this Epistle. These are, said he, the rare workes of the excellent Chrysippus, admired Zeno, & famous Cleanthes, miserable poore stuffe, bare questions onely, and seeming philosophie: for any matter else, the most of them are but such as Etœmocles, whose Epistles you see how well they become a man of his yeares, concluding Aristœnetus to be Oeneus, and Etœmocles Diana: a proper peece of worke, and well becomming a marriage feast: but Hermo (who sate next above him, and I thinke had heard of a wilde swine that was drest for Aristœnetus supper, & therefore thought the Calydonian boare might be opportunely remembred) I beseech you Aristœnetus, said he, send him the first cutting, lest the old man should pine for hunger, and consume away as did Meleager: though it be all one to him, for Chrysippus holds all these things to be indifferent. And dare you mention the name of Chrysippus, said Zenothemis (rousing up himselfe, and roaring it out as loud as he could) and by the absurditie of one onely man, I meane that unworthy Philosopher, Etœmocles the sorcerer, conclude against Cleanthes, and Zeno, men of such profound wisdom? what are yee your selves that you censure so audaciously of others? didst not thou Hermo clip of the haire that was upon the heads of Castor and Pollux, which was all of gold, and for that fact delivered to the tormenter to be punished? and didst not thou Cleodemus, abuse the wife of Sostratus thy scholler and being taken in the manner, didst suffer shamefully for it? cannot you keepe silence of others, that know so much by your selves? but I was never bawd to my owne wife, said Cleodemus, as thou art: nor ever tooke any new schollers exhibition into my hands as a pawne, and forswore it when I had done: nor set out money to loane for foure groats interest, nor persecute my schollers, if they paid mee not at their day: but thou canst not deny, said Zenothemis, that thou sold'st Crito a drench to poyson his father withall: and taking up the bowle to drinke, cast all hee left in it betweene them, almost halfe

a cup : whereof Io had part for neighbourhood sake, and well worthie of it : but Hermo stooping forwards, wip'd the wine of his pate, shewing all the company how hee was abused : Cleodemus for want of a cup, to answer him the like, spit in Zenothemis face, and laying hold on his beard with his left hand, was about to give him a boxe on the eare, which sure would have kill'd the old man, if Aristœnetus had not held his hand, and stepping in beyond Zenothemis, set himselfe betweene them to divide them, by his interposition to make them keepe the peace : while this businesse was in hand, many cogitations came into my head : first, that to know learning was to little purpose unlesse a man did frame his life the better thereby : seeing now, men that were so excellent at speaking, shew themselves so ridiculous in their actions : next, I began to doubt, lest the common saying should be true indeed, that learning brings them out of their right mindes, who apply themselves onely to their bookes, and perpetually ponder upon them : for among so many philosophers as were there, a man could hardly cast his eye upon any that were free from taxation, but some were filthy in their actions, other more filthy in their speeches : neither could it be imputed all to drunkennesse, considering what Etœmocles a fasting man had written : but all was turned the cleane contrarie way : The vulgar eate their meate orderly, not seene either to exceed in drinke, or to behave themselves unmannerly : onely, they laught, and could not chuse, I thinke, but censure them, whom they before admired as men of worth, in respect of their habit : but the wise men were past all shame : they raild, and were drunke, and scolded, and went together by the eares : as for the admirable Alcidas, hee shewed himselfe so shamelesse a knave, as to pisse in the midst among them, without reverence of the women. And certainly a man could not liken this feast to anything better, then to that which the Poets speake of the goddesse Eris : for shee being not invited to Peleus wedding, cast an apple into the roome amongst them, which occasioned all the stirre that was at Troy : in like manner, Etœmocles cast his

epistle into the companie instead of an apple, to worke such another mischiefe as the Trojan warre : for Zenothemis, and Cleodemus would never give over brawling, though Aristœnetus sate betweene them. It is enough said Cleodemus, for this time, that you are prov'd to be unlearned persons : to morrow I will revenge my selfe in such manner as it should be : for answer mee, Zenothemis, if thou canst, thy selfe, or the doughtie Diphilus, in what respect you say the possession of riches is a thing indifferent, and yet care for nothing so much as to get more : this makes you intrude your selves among the rich, to become usurers, and set forth money to loane, and to teach young men for money : again you hate pleasure, and exclaime against Epicures, and yet do, and suffer all manner of filthinesse for pleasures sake : if a man invite you not to his feast, you will take pepper in the nose, if you be invited, you will gorge your selves and cramme in till your gutts do cracke, beside what you give away to your servants : and with that word, he snatcht at the napkin which Zenothemis man had about him, (for it was full of all sorts of good flesh) which hee would have loosed, and cast them all into the floare, but the fellow held hard, and would not let it goe : well done, Cleodemus, said Hermo : let them tell mee now, why they crie out against pleasure, and yet strive for it more than any other ? no, said Zenothemis, but do thou tell mee Cleodemus, in what respect thou holdest riches to be not indifferent : no said hee, but answer thou mee, and thus they were at it a great while, till Io stept forth and said, I pray you be silent, & I will propose a fit argument to be handled at this present, onely, you shall speake your mindes every man without contending, and listen, as if you were busie at disputation in the presence of our Plato. All that were present praised him for this : especially Aristœnetus and Eucritus hoping now to be freed from their vexation, inso-much that Aristœnetus shifted into his owne place againe, expecting nothing but peace : then came in that service, which is called, the accomplishing of the feast, which was to every man a fowle, a peece of the boares flesh, a hare, a

fish fried, and sugar cakes : eate what they would, and the rest they might carrie away : yet every man had not a private platter to himselfe, for Aristœnetus and Eucritus had but one dish in common betwixt them, and either of them was to take that for his part which was next to him : in like manner another dish was in common betweene Zenothemis the Stoike and Hermo the Epicure : the next in order were Cleodemus, and Io, after them the bridegrome, and my selfe, and then Diphilus, who had two parts set before him, for Zeno his scholler, that should have beene his partner, was risen from the table, remember this good Philo for much matter depends upon it.

Philo. I will not forget it I warrant you.

Lucinus. Then said Io : the first speaker shall be my selfe, if it please you : then pausing a little : it were most seemely for mee, said hee, in the presence of such men, to speake of Ideas, and incorporalities, and the immortalitie of the soule, but because I would not be oppugned by Philosophers which hold otherwise, I will forbear, and speake my minde of marriage : for I hold it the best course not to marry at all, but to be ruled by Plato and Socrates, and bestow our love upon boies : for such are the onely men that attain the perfection of vertue : but if marrie wee must, let us take Plato's course in that, and have our wives in common, for so shall jealousie be avoided : They all burst out in laughter at this, as spoken in a season most unseasonable : for Dionysodorus said to him for shame give over this rusticall and barbarous speech, where can wee finde jealousie now, or in whom ? are you a prating you rogue, said the other ? and I thinke Dionysodorus paid him in the same coine againe. But honest Hestæus the Grammarian, peace, said hee, and I will read an Epithalamium amongst you : and so began to read his elegie, which was this, as I remember : " Such is the daughter of Aristœnetus, divine Cleanthis, curiously brought up in his house, as a Queene, the prime of all virgins, surpassing Venus or the moone : and haile bridegrome the worthiest of all worthies, more puissant than Nereus and Thetis sonne : this bridall song shall often

bee chaunted over in praise of you both." At this they were all ready to burst, as good reason they had : but now the time was come to take away what was set on the table : so Aristænetus and Eucritus tooke either of them what was before them : so did I and the bridegroom what was set before him, & Io and Cleodemus in like manner : but Diphilus would have had also what was set before Zeno who was gone, contesting that they were set onely to him, and strave with the waiters, who held it fast from him : and taking hold of the bird dragg'd and drawed it, like the dead body of Patroclus : but in the end he proved too weake, and let his hold goe, which stirred much more laughter among the guests, and most of all to see in how ill part hee tooke it, as if he had beene wronged in the highest degree : likewise Hermo and Zenothemis sate together, as I before told you : Zenothemis above and the other next to him, and all viands were set betweene them in an equall proportion, which they parted peaceably : onely the fowle that was before Hermo, was the fatter, which I thinke was meere chance, and these they were to take away, either of them his owne : but then Zenothemis, (now, Philo, let mee intreat your diligent attention for wee draw neare to the best part of the pageant) Zenothemis I say, overskipping that which belonged to himselfe, would have taken that away which was set to Hermo (for as I told you, it was the better fed) and Hermo laid hands on it to keepe it, and would not suffer him to have any other than what was due to him : then there was an outcrie betweene them, and they fell together by the eares, beating the birds about one anothers face, and either of them catching hold upon the others beard, call'd for helpe : Hermo for Cleodemus : and Zenothemis for Alcidamus and Diphilus : and all tooke parts, some with the one, and some with the other, onely Io excepted, who reserved himselfe indifferent betweene them : the rest all fought grappled together pell-mell : but Zenothemis, taking a bowle from off the table, that stood before Aristænetus, flung it at Hermo, but mist of his marke, and fell upon another, for it hit the bridegrome a cruell blow on

the head, and brake his pate pittifully : then the women shriekt and thrust in betweene them, especially the mother of the young man, when shee saw the blood runne about her sonnes eares : the bride also leapt off the seat where she sate. But Alcidamus all this while plaid the divell in taking Zenothermis part, and with his staffe brake Cleodemus head, and gave Hermo a soare blow on the jawe bone, and wounded some of the servants that came to help them : yet for all that, the other side would not give it over so, but Cleodemus with the point of his finger, tare one of Zenothermis eies, and closing with him, bit of his nose : and as Diphilus was comming to aid Zenothermis, Hermo flung him of his stoole to the ground with his head forwards : Hestæus the Grammarian caught a blow amongst them too, for Cleodemus, I thinke, gave him a kicke in the mouth, mistaking him for Diphilus : and there lay the poore fellow, as Homer saith, spewing up his blood, all was full of tumult and teares : the women howled out pittifully compassing Chœrea, but the most kept themselves out of the shrape : for Alcidamus did more mischief then all the rest, laying about him on every side, and striking hee car'd not who, and many more I am sure had fallen if his staffe had held : but I standing up against the wall, durst not for my life once come among them, for Hestæus had shewed mee a president, how dangerous it was to part such a businesse. A man would have thought hee had seene the Lapithes and the Centaures together by the eares : tables were overturned, blood runne downe, and bowles flung about : but at the last Alcidamus strake out the light, and we were all in darknesse, and farre worse than wee were before : for another light could hardly be brought in amongst us, so that many mischiefes were done in the darke. In the end when a light came in, though it were long first, Alcidamus was found lifting at a wenches cloathes, and would have ravish'd her in the darke whether shee would or no : Dionysodorus also was taken in the manner with another tricke : for rising up from the place where hee sate, a silver bowle fell out of his bosome : but hee excused the matter and said, that

Io tooke it up in the tumult, and gave it him to keepe lest it should be lost : and Io, to save his honestie, affirmed it to be so : Thus was the feast broken up in teares : and some againe laught as fast at Alcidamus, Dionysodorus, and Io : the wounded men were faine to be carried out of the roome, in ill case, especially old Zenothemis, who tooke grievously the losse of his eyes and his nose, and cryed out that hee was almost dead with paine : then Hermo thought his owne case were bad enough for two of his teeth were striken out, yet could not chuse but upbraid him, saying, remember now Zenothemis, that henceforth you never hold paine to be a thing indifferent. The bridegrome after Dionicus had laid a plaister to his wound, was led into the house, and when they had bound up his head close with linnen clothes, they put him into the coach which came from the bride and carried him away : a wofull wedding day poore wretch to him. Others, Dionicus lookt unto us as well as hee could, and when they were false asleepe, the rest were had home, most of them spewing all the way they went : but Alcidamus tarried there still : for all the house were not able to get him out of doares : when hee had once cast himselfe overthwart the bed and so fell asleepe. This was the end of our feast, honest Philo, whereunto the tragicke verses may be well applied :

*Fortune varies every way,
And God can that effect
Wee thinke not of, and make us faile
Of what wee do expect.*

for Ile be sworne, I little thought of such a businesse as this, but I have got this for my learning, that
it is no safe course for quiet men
to feast with Philosophers.

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